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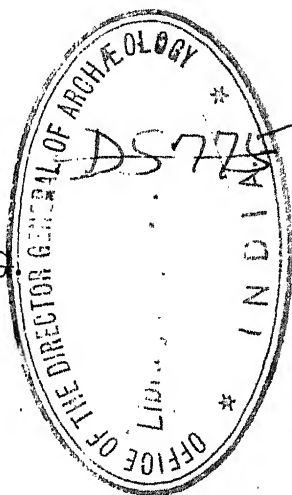
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**CENTRAL ARCHAEOLOGICAL
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PALI MANUSCRIPTS

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I.—THE SACRED LITERATURE WITH THE COMMENTARIES.

1 (Phayre Collection).

Manuscript of the whole *Tipiṭaka* presented by the King of Burma.

The MS., written in the Burmese character, consists of 29 volumes, each of which, wrapped up in a piece of silk, is placed in a wooden box. Most of the single volumes contain the dates of Sakkarāḥ 1202 or 1203 (A.D. 1841-42). In correctness this manuscript far surpasses most of the MSS. written in Burma which I have seen. The contents of the single volumes are:

I. VINAYAPIṬAKA.

1. *Suttavibhaṅga* (first part). 195 leaves, signed with the Burmese letters ka—thi; 8 lines.

2. *Suttavibhaṅga* (second part). 217 leaves (ka—dha); 8 lines (Bhikkhuvibhaṅga, fol. ka—to; Bhikkhunīvibhaṅga, fol. tau—dha).

3. *Mahāvagga*. 249 leaves (ka—po); 8 lines.

4. *Cullavagga*. 181 leaves (ka—nāḥ and mû; the leaves ta—mu are missing); 8 lines.

5. *Parivāra*. 213 leaves (ka—do); 8 lines.

II. SUTTAPIṬAKA.

6. *Dīghanikāya*. 360 leaves (ka—hāḥ; the letters ba—bāḥ are omitted); 8 lines.

7. The *Mūlapaññāsaka* of the *Majjhimanikāya*. 219 leaves

(ka-dha; the leaf kai has been repeated twice; two different leaves are signed nī); 8 lines.

8. The *Majjhimapaññāsaka* of the *Majjhimanikāya*. 234 leaves (ka—nū); 8 lines.

9. The *Uparipaññāsaka* of the *Majjhimanikāya*. 164 leaves (ka—dhai); 9 lines.

10. The first three vaggas of the *Samyuttanikāya*. 264 leaves (ka—phāḥ); 10 lines.

11. The *Salāyatanavagga* (fourth vagga of the *Samyuttanikāya*). 192 leaves (ka—tāḥ); 8 lines.

12. The *Mahāvaggasamyutta* (fifth vagga of the *Samyuttanikāya*). 218 leaves (tha—khyā); 8 lines.

13. The first four nipātas of the *Āṅguttaranikāya*. 212 leaves (ka—dai); 10 lines.

14. The fifth to the seventh nipāta of the *Āṅguttaranikāya*, 211 leaves (ka—de); 10 lines.

15. The eighth to the eleventh nipāta of the *Āṅguttaranikāya*. 301 leaves (ka—ya); 9 lines.

16. Six of the small works composing the *Khuddakanikāya*, viz. :—

a. *Khuddakapāṭha*. 5 leaves (ka—ku); 9 lines.

b. *Udāna*. 54 leaves (ka—nū); 9 lines.

c. *Itivuttaka*. 29 leaves (ka—gu); 9 lines.

d. *Suttanipāta*. 52 leaves (ka—nī); 9 lines.

e. *Vimānaratthu*. 34 leaves (ka—gau); 9 lines.

f. *Petaratthu*. 26 leaves (ka—gā); 9 lines.

17. Five of the small works composing the *Khuddakanikāya*, viz. :—

a. *Theragāthā*. 40 leaves (ka—ghī); 9 lines.

b. *Therīgāthā*. 19 leaves (ghu—nām); 9 lines.

c. *Buddhavamsa*. 32 leaves (nāḥ—je); 9 lines.

d. *Cariyāpīṭaka*. 13 leaves (jai—jhai); 9 lines.

e. *Dhammapada*. 14 leaves (ka—khā); 10 lines.

18. *Jātaka*, text without *Aṭṭhakathā*. 193 leaves (ka—tha); 9 lines.

19. Two identical copies of the *Mahāniddeśa*, both ending with the *Sāriputtasutta*. According to the dates given by

Subhūti in Childers's Dictionary, s.v. *niddeso*, this is only the first of two parts which compose the whole *Niddesa*, the second doubtless being the *Cullaniddeso*. See Journ. As. Soc. of Bengal, 6, 522.

a. 186 leaves (ka—tū); 9 lines.

b. 196 leaves (jho—māḥ); 9 lines.

20. a. *Paṭisambhiddapākaraṇa*. 198 leaves (ka—thū); 10 lines.

b. *Nettipākaraṇa*. 63 leaves (ka—ci); 10 lines. The subscription of this work places it among the sacred scriptures: ettāvatā samattā nettiyā āyasmatā *Mahākaccānena* bhāsita bhagavatā anumoditā mūlasaṅgītiyaṃ saṅgītā ti. About the style and the contents of this work, see d'Alwis, Introd. xxiii. 105.

21. *Apadāna*. 244 leaves (ka—pī); 9 lines. (Therāpadāna fol. ka—thau, Therāpadāna fol. tham—pī.)

III. ABHIDHAMMAPĪṬAKA.

22. *Dhammasaṅgaṇī*. 144 leaves (ka—thāḥ); 8 lines.

23. *Vibhaṅgappākaraṇa*. 186 leaves (ka—tū); 9 lines.

24. 314 leaves (ka—rī, the last letter being written by mistake for ri; one leaf has got the two signatures ba and bā); 8 lines. Contains:—

a. *Dhātukathā* (ka—ñi).

b. *Puggalapaññatti* (ñi—jha).

c. *Kathāvatthu* (jha—rī).

25. First part of the *Yamaka*. 291 leaves (ka—mi); 8 lines. Contains the *mūlayamaka* (ka—ko), the *khandhayamaka* (kau—gau), the *āyatanayamaka* (gaṃ—jaḥ), the *dhātuyamaka* (jha—jhu), the *saccayamaka* (jhū—tau), the *saṅkhārayamaka* (taṃ—dhā), the *anusayayamaka* (dhi—mi).

26. Second part of the *Yamaka*. 171 leaves (mī—cyu); 8 lines. Contains the *cittayamaka* (mī—yī), the *dharmayamaka* (yu—vi), the *indriyayamaka* (vī—cyu).

27. *Dukapattāna*. 188 leaves (ka—tai); 10 lines.

28. *Tikapattāna*. 292 leaves (ka—mī); 10 lines.

29. *Dukatikapatthāna*. 260 leaves (ka—phai); 10 lines. Contains anulomadukatikapatthāna (ka—cha), anulomatika-dukup. (chā—ṭi), anulomatikatikap. (ṭi—ṭhā), anulomaduka-dukup. (ṭhi—ṭhau), paccanīkadukadukup. (ṭham—ṇe), anulomapaccanīkadukadukup. (ṇai—dhai), paccanīkānulomaduka-dukup. (dho—phai).

2.

Burmese MS., see the Burmese Catalogue, No. 3438.¹

Nissaya of the Pārājika. Begins :—

anantakarunādhāraṃ vineyyadamanam jinam
natvā sunipunaṃ dhammaṃ dakkhiṇeyyaṃ gaṇuttamaṃ |
mahāaggabu(d)dhin nāmaṃ sabbarājūna pūjitam
bahu(s)utam mahāpu(ñ)ṇam saṅghassa parināyakam |
saddhamma(ṭ)ṭhitikāmehi santēhi abhiyācīto
vinaye mandabuddhinam pāṭavattāya nissayaṃ |
pubbācariyaśhānam avalambya vinicchayaṃ
suvi(ñ)ṇeyyam karissāmi tosayanto vicakkhaṇe |
purātanesu santesu nissayesu pi tehi na
līnantarapadān' attho sakkā vi(ñ)ṇātave yato |
sādhippāyañ ca sambandham vacanatthañ ca katthaci
dassayanto karissāmi venayikamanoharam |
vinayapītake ṭhite sāsanaṃ suppati(ṭ)ṭhitam
mahussāhena yaṃ yassa taṃ nissāmenta sādhave ti |

The Pāli text is intermixed with the Burmese version. The first phrases of the Pārājika, for instance (tena samayena buddho bhagavā Verañjāyaṃ viharati Naḷerupucimanda-mūle mahatā bhikkhusaṅghena saddhim pañcamattehi bhikkhusatehi) are given in the following way :—yena samayena āyasmato Sāriputtassa vinayapañ(ñ)attiyācanahetubhūto parivitaṅke udapādi tena samayena buddho bhagavā Verañcāyaṃ viharati Naḷerupucimandamūle mahatā bhikkhusaṅghena saddhi pañcamattehi bhikkhusatehi | yena samayena yena kālena—āyasmato—Sāriputtassa—vinayapañ(ñ)attiyācanahe-tubhūto—parivitaṅko—udapādi—tena samayena tena kālena bhagavā—buddho—Verañjāyaṃ Verañjāya samāpe—Naḷeru-

¹ Here and elsewhere, in referring to numbers of the Burmese Catalogue, those of the Catalogue formerly in use are meant. The MSS. in question are now arranged according to this Catalogue.

pucimandamûle—mahatâ—bhikkhusaṅghena—pañcamatthehi—bhikkhusatehi pañcasatapamāṇehi bhikkhuhi—saddhi—viharati vigato rañjo assâ ti ca veramjattahajâtan ti ca vividhehi rañjayatî ti ca veram abhibhavitvâ jâtâ ti ca vâkyam—etc. Afterwards no continuous Pâli text is given, but only the single words or small parts of the text with their version or paraphrase.

3.

Burmese MS., see Catalogue of Burmese MSS., No. 3427. Sakkaraj 1194=A.D. 1833.

Second part of the *Suttaviḍhaṅga*, Pâli text with Burmese Nissaya. Begins: namo, etc., | âyasmanto—ime kho dve navuti pâcittiyâ dhammâ—uddesaṃ—âgacchanti—tena samayena—Sakyaputto—Hatthako—vâdakkhitto—hoti.

4.

Burmese MS., see Catalogue of Burmese MSS., No. 3436. Sakk. 1192=A.D. 1831.

Opening sections of the same second part of the *Suttaviḍhaṅga* (the sections referring to the Bhikkhusaṅgha).

5.

106 leaves, signed with the Burmese letters ka—jhau; 9 lines; Burmese writing. Sakk. 1192=A.D. 1831.

Pâli text of the same sections of the *Suttaviḍhaṅga*.

6.

Burmese MS., see the Burmese Catalogue, No. 3437. Sakraj 1146.

The *Mahāvagga*, with Burmese Nissaya. Begins: namo, etc. | tena samayena tena kâlana—bhagavâ—buddho—Urûvelâyaṃ—Nerañcarâya—najjâ nadiyâ—tire—bodhirukkhamûle—abhisambuddho hutvâ—pathamaṃ—viharati—atha tasmi samaye—kho—bhagavâ—bodhirukkhamûle—sattâhaṃ—vimuttisukhaṃ—paṭisaṃvedi—ekapallaṅgena—nisîdi.

7.

Burmese MS., see the Burmese Catalogue, No. 3450.

Another copy of the same work.

8.

Burmese MS., see Catalogue of Burmese MSS., No. 3456.
Sakk. 1195.

The *Cūlavagga*, with Burmese Nissaya. Begins: namo, *etc.* |
tena samayena tena kâlena—bhagavâ—buddho—Sāvatthiyaṃ
—viharati—tena kho pana samaye—Paṇḍukalohitakâ—
bhikkhû—attanâpi—bhaṇḍanakârakâ—kalahakârakâ—vivâ-
dakârakâ—bhassakârakâ—saṅghe—adhikaraṇakârakâ, *etc.*

9.

Burmese MS., see Catalogue of Burmese MSS., No. 3519.
First chapter of the *Kammavācā* collection, Pāli text with
Burmese version and commentary.

Begins: namo, *etc.* |

ānâtikkamato raṇo Yamavhānassa tādino
ṭhpetum arahantassa ānâcakkam sudullabham |
namasitvā tilokaggayatindadhammarājino
pādambujāmalam setṭham mōlaalisevitam¹ |
racayissām' aham dāni ānâcakkam yathābalam
ṭhpitam dhammarājena nāthena puṇasirinā |
paṭhamam upajjham gāhāpetabbo, *etc.*

The subscription runs (fol. khau'): iti pañcappidhibalasam-
annāgatena sāsana mahodayagapesinā nānāratanāpāṭasāmi-
bhūtena² imasmiṃ ratanapūraavabhitanapuramhi abhūtabbā-
nam³ mahāsuvannāpāsādānam sāmibhūtena devānamindato
māghavamhā buddho bhavissatīti laddhavadanena dutiyam pi
tāvatiṃsabbhavanato orohitvā imam sariyakadhātum imasmī
rājamupicūlānāmikam cetiyamhi ṭhapanam karotīti⁴ vatvā
tena dātapabba sarirakadhātunā⁵ ṭhapatassa tassa munindarāja-
municūlānika (ṇi has been changed into mi)⁶ mahāsuvannaceti-
yassa dāyakabhūtena *Śrīśudhammarājāmahāvipatīnāmikama-*
*hādhammarājena*⁷ āyājitenā *Saddhammaśrīnāmathereṇa* sāsa-
nassa aṭṭhāsityeka dvesahassakāle sakkarājassa pana chādhi-

¹ kamolalisevitam, the text repeated with the Burmese version.

² vāta^o, the repeated text.

³ mahāsuvannāpāsādānam

⁴ imam sariyakadhātum imasmī ṭhapani karohīti.

⁵

⁶ mahāsuvannaceti-

⁷

kasahassakāle sampatte racitā sādhibbāyā saniddhānā Kamma-vācāya Mramabhāsā.

10—16.

Manuscripts written in the square Pāli character on palm-leaves, which are prepared in the way described by Burnouf and Lassen, *Essai sur le Pāli*, 205. Only No. 10 is written on plates of ivory. The first and last leaves in most of these MSS. have no signature.

Parts of the *Kammavācā* collection.

10. 17 leaves (ka—khu); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: saṅgho itthannāmassa bhikkhuno itthannāmam nāmasamuti dadeyya | eṣā utti (ñatti?) suṇātu me bhante saṅgho ayaṃ—

11. 18 leaves (cha—jū); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: sammataṃ saṅghena itthannāmassa bhikkhuno nissayamuttasamuti khamati saṅghassa tasmā tuṇhi evam etaṃ dhārayāmi ti.

12. 9 leaves (kha—kho); 5 lines; Sakk. 1209. Beginning and ending are identical with the preceding MS.

13. 13 leaves (ka—kāḥ, the first leaf being without signature); 5 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: gaṇabhojanam yāvatatthacivaram yo ca tattha civarappādo (civaruppādo?) ti.

14. 15 leaves (ka—khi); 4 lines. Begins: paṭhamam upajjham gāhāpetabbo. Ends: assamaṇo hoti asakyaputtiyo | tan te yāvajīvam akaraṇīyam | āma bhante | nibbānapaccayo hotu.

15. 11 leaves (khai—gū); 5 lines. Begins: yapi yo bhikkhu methunam kammam (dhammam?) patisevati assamaṇo hoti asakyaputtiyo. Ends: suṇātu me bhante saṅgho ayaṃ itthannāmo bhikkhu saññācīkāya kuṭi katthukāmo asā-mikam atthuddesaṃ so saṅgham kuṭivatthum o—

16. 12 leaves (ka—kāḥ); 5 lines. Begins: suṇātu me bhante saṅgho | ayaṃ itthannāmo bhikkhu sambahulā saṅghādisesā āpattiyo āpajji. Ends: abbhito saṅghena itthannāmo bhikkhu | khamati saṅghassa tasmā tuṇhī evam etaṃ dhārayāmi | kammavācam katvā abbhetaṃ.

17.

7 palm-leaves (ñā—ñe), prepared in a way similar to the preceding MSS., so that they have the appearance of sheet-iron plates; 7 lines; Burmese writing.

Part of the *Pātimokkha*. The MS. contains first the beginning of the work (p. 1-3, ed. Minayeff), then different short extracts, the end: uddiṭṭhaṃ kho āyasmanto nidānaṃ (p. 24, ed. Minayeff), etc. A part of the text is followed by a Burmese version.

18.

186 leaves, see Catalogue of Burmese MSS., No. 3442.

1. fol. *ka-kha* (9 lines; Sakkar. 1192): Text of the *Pātimokkha*.

Begins: namo, etc.

samaccani padipo ca udakaṃ āsanena ca
uposathassa etāni puppakaraṇaṃ ti vuccati |
chandhapārisuddhi utukkhānaṃ bhikkhugaṇaṇā ca ovādo
uposathassa etāni puppakiccaṃ ti vuccati |

At the end of the Bhikkhupātimokkha follows (f. kâh) a short passage called in the subscription *Orādapātimokkha*. It begins: khantī paramaṃ tapo titikkhā | nibbānaṃ paramaṃ vadanti buddhā | na hi ppajjito parūpaghātī. Then follow some passages, which the Burmese subscriptions show to be taken from the Parivāra, the Cūlavagga, etc.

2. f. *khā—ghaṃ* (ka—gau). 9 lines. Sakkar. 1192. The *Pātimokkha*, Pāli text with Burmese translation.

Introduction: ¹

desakaṃ pātimokkhasa natvā buddhuttāmadhammaṃ
(buddhaṃ—uttamaṃ—dhammaṃ ca B.)
pātimokkham (pāmokkham B.) anavajjānaṃ pātimokkha-
gataṃ saṅghaṃ |
pātimokkhaṃ ubhinnā tu likkhissaṃ navaṇissayaṃ
nātisaṅkhepavittāraṃ attāya mandabuddhināṃ |
porāṇā nissayā kāmā yasmā panātisaṅkhepā
kecātivittakā keci tasmā te mandambuddhināṃ |

¹ Readings which occur in the repetition of the text together with the Burmese version, are denoted by B.

na sakkâ dhâritum disvâ tam pubbe kâtukâmâya
 satiya pi ca cintâya katokâsam alabbhitvâ
 cîram okâsam esanto dâṇ' okâsam labhivâna |
 • âgatehi vibhaṅge tu sikkhâpadehi tampada
 bhâjanivaṇṇanâh' eva (°nâhi ca B.) gaṇṭhi visodhanihi ca |
 tallekhananayehi ca saṃsanditvâna sâdhukam
 sodhetvâna viruddhañ ca pahâya adhikam padaṃ |
 unakam pakkhipitvâna pâyuttânam nayehi ca
 dvihi vâ tihi yuttesu pâthesu gayha sâsane |
 sukhuccâraṇapâṭhañ ca katvâ sukhâvayâraṇam (°dhâra-
 nam B.)
 nissayam racayissan tam sam(m)â dhârentu sajjanâ |

The text begins: samajjani ca—padipo ca—âsanena—uda-
 kañ ca—etâni cattâri kammâni—uposathassa—pubbakaraṇa-
 ti—vuccati akkhâtâni—chandapârisuddhi utukkhânam—bhi-
 kkhugaṇanâ ca—ovâdo ca—etâni pañca kammâni—uposa-
 thassa—pubbakiccan ti—vuccati akkhâtâni.

3-4. The Khuddasikkhâ. See No. 105.

19.

Burmese MS. composed of three different parts. See
 Catalogue of the Burmese MSS., No. 3524.

1. 51 leaves, signed with the Burmese letters nî—jhû.
 9 lines. Sakk. 1127.

2nd part of the *Kaṅkhâvitaranî* in Pâli (comment. on the
 Pâtimokkha by *Buddhaghosa*, see Westerg. Cat. p. 20). The
 text begins in the explication of the 3rd Nissaggiya rule;
 the end runs as follows (compare No. 45): Kaṅkhâvitaranîyâ
 Pâtimokkhavaṇṇanâya bhikkhupâtimokkhavaṇṇanâ niṭṭhitâ ||
 paramavisuddhabuddhiviriyaapaṭimaṇḍitena sîlâkarajjavama-
 ddivâdiguṇasamudayasamudaya (sic) samuditena sakalasama-
 yasamayantaragahanajjhogahanasamatthena pañâveyyattiya-
 samanâgatena tipīṭakapariyattippabhede sâthakathe satthu-
 sâsane appaṭīhatāññāpabbhāvena mahāveyyākaraṇena kara-
 ṇasampattijanitasamukhaviniggaṭamadhurodānavacanālāvaṇ-
 ṇayuttana yuttavādīnā vādivadena mahākavinā pabhinna-
 kaṭṭhisambhīṭāparivāre chaḷābhiññāpaṭisambhīdāpabbhedagu-
 ṇapattimaṇḍito uttarimanussadhamme suppatitṭhitabuddhinam

theravaṃsappadīpānaṃ therānaṃ *Mahāvihāravāsinaṃ* ti alaṇ-
kārabhūsitena vipulavisuddhabuddhinā *Buddhaghōsā* ti ga-
ruhi gahitanāmaterena katā ayaṃ *Kaṅkhāvitaraṇi* nāma Pāti-
mokkhavaṇṇanā ti.

2. 59 leaves, signed with the Burmese letters bha—lāḥ
(fol. lam is missing). 9 lines.

Fragments of the *Kaṅkhāvitaraṇi* with Burmese Nissaya
(sixth volume of the whole work), beginning in the 8.
sikkhāp. of the Ovādavagga (Minayeff, p. 13), ending in the
5. sikkhāp. of the Sahadhammikavagga (Min. p. 18). The
Pāli text has considerably been altered for the purpose of
the Nissaya.

3. Part of the *Khuddasikkhā*, see No. 106.

20. (Turnour Coll.)

269 leaves, signed with the Sinhalese letters ka—tho ;
mostly 9 lines ; Sinhalese writing.

The *Dīghanikāya*. The last leaf contains an index of the
single Suttas composing this collection. See the titles of the
Suttas in Westergaard's Catalogue, p. 21.

21.

Burmese MS., see Catalogue of Burmese MSS., No. 3432.

First part ("sīlakkaṇ") of the *Dīghanikāya*, beginning
with the Brahmajālasutta and ending with the Tevijjasutta ;
Pāli text with the Burmese version of the Mahāthera *Guṇava-
taṃsaka*. Begins : namo tassa, etc.

namāṃ' ahaṃ pakāsaṃ nibbuti amataṃ padam
apaṭipuggalaṃ buddhaṃ devasaṅghapurakkhitaṃ |
mayā katena puñ(ñ)ena suttaṃ sukhāvahena ci (ca ?)
sabbe upaddave hantvā rajissāmi yathābalaṃ |

I give here the beginning of the first Sutta, putting breaks
for the Burmese passages.

bhante Kassapa—idaṃ Brahmajālasuttaṃ—evaṃ iminā
ākārena—me mayā—bhagavato—sa(m)mukhā—suttaṃ (words
with which Ānanda introduced at the first great convocation
the proclamation of this Sutta)—bhante Kassapa—idaṃ Brah-

majālasuttam—me mayā—bhagavato—sam(m)ukhā—evam
sutam (the same sentence is repeated still twice more)—ekam
—samayam—bhagavā—Rājagaham—antarā ca—Nālantam
Nālantassa—antarā ca—mahakā mahantena—bhikkhusa-
ghena—pañcamattehi—bhikkhusatehi—saddhī—addhāna-
maggapaṭipanno—hoti.

22.

Burmese MS., see Catalogue of Burmese MSS., No. 3496.

The *Mahāvagga* (Suttas 14-22) of the *Dīghanikāya*, Pāli text with the Burmese Nissaya by *Ariyālaṅkāra*. Begins :

mahāpuṇam namassitvā mahākāruṇikam jinam
pūjayitvāna saddhammam katvā saṅghaṇ ca añjali |
yam sīlakkhandhavaggassa adesayi anantaram
mahāvaggam mahāpaṇ(ṇ)o mahākāruṇiko jino |
racissam tassa nissayam |
nātisamkhepavithhāram paripunṇavinicchayam
sambuddhasāsanatthāya sotūnam ñānavaddhanam |

bhante—Kassapa—idaṃ suttaṃ—me mayā—bhagavato—
samukhā—evam etena ākārāṇena—sutam upalakkhitam—
ekam—samayam—bhagavā—Sāvatthiyam—Anāthapiṇḍi-
kassa—ārāme—kārito—Jetavane—karerikuṭīkāram—viha-
rati.

23.

Burmese MS., see Catalogue of Burmese MSS., No. 3433.

The *Pāṭikavagga* of the *Dīghanikāya*; Pāli text with the Burmese version by *Ariyālaṅkāra*. Begins :

vatthuttayam namas(s)itvā saraṇam sabbapāṇinam
samāsenā raccissāham pātheyavagganissayam |

bhante Kassapa—idaṃ suttaṃ—bhagavato—santike—evam
—me mayā—sutam upalakkhitam—ekam—samayam—bha-
gavā—Mamallesu (*sic*)—Anupīyam nāma Mallānam—niggamo
—atthi—tattha—vihārati.

24. (Turnour Coll.)

376 leaves, signed with the Sinhalese letters ka—bhṛī;
generally 8 lines; Sinhalese writing.

The *Sumaṅgalavilāsinī*, Aṭṭhakathā to the *Dīghanikāya*. The first stanzas of this introduction have been printed by Childers, Journ. Royal As. Soc. of Great Britain and Ireland, N.S. vol. v. p. 289; see also the translation by Turnour, Journ. As. Soc. of Bengal, vol. vi. p. 510. I give the text with all the blunders of the manuscript. Begins: namo, etc.

karuṇāsītaladahayaṃ paññāpajjotavihatamohatamaham
 sanarāmaralokaguruṃ vande sugataṃ gativimuttaṃ |
 buddho pi buddhabhāvaṃ bhāvetvā ceva sacchikatvā ca
 yaṃ upagato gataṃ vande tam anuttaraṃ dhammaṃ |
 sugatassa orasānaṃ puttānaṃ mārasenamathanānaṃ
 aṭṭhannaṃ pi samūhaṃ sirasā vande ariyasāṅghaṃ |
 iti me pasannamatino ratanattayavanditvānāmayaṃ puññaṃ
 yaṃ suvihatattāyo hutvā tassānubhāvena |
 dīghassa dīghasuttaṃ kitassa nipunassa āgamavarassa
 buddhānubuddhasaṃvaṇṇitassa saddhāvahagunaṃ |
 atthi appakāsanatthaṃ aṭṭhakathā ādito vasisatehi
 pañcahi yā saṅgītā ca anusāṅgītā ca pacchāpi |
 Sīhalādīpaṃ pana ābhatātha vasinā Mahāmahindena
 ṭhapitā Sīhalabhāsāya dīpavāsinaṃ atthāya |
 anevāna tato haṃ Sīhalabhāsāṃ manoraṃaṃ bhāsāṃ
 tantinayānucchavikaṃ āronto vigatadosaṃ |
 samayaṃ avilomento therānaṃ theravaṃsappadīpaṇaṃ
 sunipunavinicchayānaṃ Mahāvihārādhivāsinaṃ |
 hitvā punappunāgatam atthaṃ atthaṃ pakāsayissāmi
 sujanassa ca tuṭṭhatthaṃ ciraṭṭhitatthaṃ ca saddhammassa |
 sīlakathā dhutadhammā kammaṭṭhānāni ceva carī sabbāni
 cariyāvidhānasabito jhānasamāpattivithāro |
 saddhā ca abhiññāyo paññāsaṃkalananicchayo ceva
 bandhā (kandhā?) dhātāyatanindriyāni ariyāni ceva cat-
 tārī ||

saccāni paccayākāraḍesaṇā supariuddhanipunaṇayā
 avimuttan timaggā vipassanā bhāvanā ceva |
 iti pana sabbāṃ yasmā Visuddhimagge mayā supariuddham
 vuttaṃ

tasmā hi bhiyyo na taṃ idha vicārayissāmi ||
 majjhe Visuddhimaggo esa catunnaṃ pi āgamānaṃ hi
 ṭhatvā pakāsayissaṃ tattha yathābhāsitaṃ atthaṃ |

icceva kato tasmā tam pi gahetvāna saddhi me nāya
aṭṭhakathāya vijānātha Dīghāgamanissitaṃ atthan ti ||

tattha Dīghāgamo nāma sīlakkhandhavaggo mahāvaggo
pāṭikavaggo tivaggato tivaggo hotiti suttato catuttimsa-
suttasaṅgaho | tassa vaggesu sīlakkhandhavaggo ādi suttesu
brahmajālaṃ | brahmajālassāpi | evaṃ me sutan ti ādikam
āyasmātā Ānandena paṭhamamahāsaṅgītikāle vuttaṃ nidā-
nam ādi |

Then follows the account of the first convocation. Con-
clusion of the whole work :

ettāvata ca || āyācito Sumaṅgalaparivenanivāsina thiragu-
ṇena Dāṭhāsaṅghatheravaṃsatvayenāhaṃ¹ || Dīghāgamaṣṣa²
dassabalagunagaṇanaparidīpaṇassa aṭṭhaka thaṃ yaṃ ārabhiṃ³
Sumaṅgalavilāsiniṃ nāma nāmena⁴ sāram ādāya nīṭṭhitā esā
ekāstippamānāya pāliya bhānavārehi || ekūṇasaṭṭhimatto Visu-
ddhimaggo pi bhānavārehi atthappakāsanatthāya āhamānaṃ⁵
kato yasmā | tasmā tena sahāyaṃ aṭṭhakathābhānavāravanna-
nāya⁶ suparimitaparicchīnaṃ cattālisaṃ satam⁷ hoti⁸ | bhā-
navārato esa mayam pakāsayantiṃ⁹ Mahāvihārādhivāsinaṃ¹⁰
mūlatṭhakathāsāram ādāya¹¹ mayā imam karontena yaṃ
puññaṃ upacitaṃ tena hotu sabbo sukhī loko ti ||

Various readings of the following MS. : 1) dādhānāgasam-
ghaterena theravaṃsanvaye, 2) dīghogamavarassa, 3) ārabhi,
4) the MS. adds sāhimahatṭhakathāya, 5) āgamānaṃ, 6) °gaṇa-
nāya, 7) °līsasakaṃ, 8) the MS. adds sabbavattālīsādhikasa-
taṃ parimānaṃ, 9) evaṃ samayaṃ pakāsayanti, 10) °sinam,
11) mūlakathakathābhārasamādāya.

25.

Two volumes. The first has 60 leaves signed with the
Burmese letters ka—nāḥ ; the second 76 leaves, signed ca—thu
(the leaf ti is missing) ; 9 lines. Burmese writing.

Third part of the *Sumaṅgalavilāsini*, comprehending the
commentary on the last 11 Suttas of the *Dīghanikāya*. The
date is Sakraj 1133=A.D. 1772. The end of the MS. is
followed by 14 blank leaves ; only the first page of the ninth
contains the fragment of a Pāli text with Burmese version,

beginning :—adhammo ti—sammataṃ—tavoharati dhamma-sammataṃ ti—idāni—dhammo ti—samataṃ—dhammo ti—vicaranti—*etc.*

26. (Turnour Coll.)

393 leaves, signed with the Sinhalese letters ka—mḷi (one leaf has got the two signatures ce and cai) ; 8 lines on an average in the first, 9 in the second part of the MS. Sinhalese writing.

The *Majjhimanikāya*. The titles of the single Suttas composing this collection are given by Westergaard, Catalogue, p. 22.

27. (Turnour Coll.)

394 leaves, signed with the Sinhalese letters ka—mḷi ; on an average 8–9 lines. Sinhalese writing.

The *Papañcasūdanī*, Aṭṭhakathā of the *Majjhimanikāya*. See Westergaard, Catalogue, p. 24.

28.

45 leaves, signed with the Sinhalese letters ka—go ; 9 lines. Sinhalese writing.

The *Sāleyyasutta* (*Majjhimanikāya* I, 5, 1) ; Pāli text with Sinhalese version and commentary. Subscription : Sāleyya-sūtraartthavyākhyānayayi.

29. (Turnour Coll.)

463 leaves, signed with the Sinhalese letters ka—sā (the leaves ḍo, ḍau, ḍām are missing) ; generally 8–9 lines. Sinhalese writing.

The *Āṅguttaranikāya*. See on the division of this collection Westergaard, Catalogue, p. 29.

30. (Turnour Coll.)

320 leaves, signed with the Sinhalese letters ka—phu (one leaf is signed dau dām) ; on an average 8–9 lines. Sinhalese writing.

The *Manorathapūraṇī*, Aṭṭhakathā of the *Āṅuttaranikāya*. Not quite complete; the MS. ends in the tenth section. On the covering plate is written by mistake *Samyuttakanikā*.

The first ten stanzas of the introduction are (excepting the fifth) identical with the beginning of the introduction to the *Sumaṅgalavilāsinī* as given above, No. 24. The readings in which this MS. differs are:—1. °mohatamaṃ 4. °vandanā-mayaṃ, savihatantarāyo hutvā. 5. ekadukāḍipatimaṇḍitassa *Āṅuttarāgamavarassa* dhammakathikapuṇḍavānaṃ vicitta-paṭibhājanassa. 6. saṅgitā. 7. paṇa, °vāsinaṃ. 8. apanetvāna, āropento. 9. sunipuna°, °vāsanaṃ changed into °vāsinaṃ. 10. ca dhammassa. Then follows:—

Sāvatthippabhutinaṃ naṅgarāṇaṃ vaṇṇanā kathā hetthā
Dighassa Majjhimassa ca yā me atthaṃ vadantena |
vitthāravasena sudam vatthūni ca tattha yāni vuttāni
tesam pi na idha bhīyyo vitthārakathaṃ kathayissāmi |
suttānaṃ paṇa atthā na vinā vatthūhi ye pakāsayanti
tesam pakāsanatthaṃ vatthūni pi dassayissāmi |

The following six stanzas are identical with the 11–16 stanzas of the above-quoted introduction; the various readings are: 11 °tṭhāṇāni ceva sabbāni—12 sabbā ca, khandhā-yatanindriyāni—13 °nipunā nayā vim°—14 paṇa, tasmā bhīyyo—15 pakāsayissāmi—16 kato yasmā tasmā, me tāya, *Āṅuttaranissitaṃ*.—Then follows: tattha *Āṅuttarāgamo nāma ekanipāto dukanipāto tikanipāto catukkanipāto pañca-kanipāto chakkanipāto sattakanipāto aṭṭhakanipāto navakanipāto dasakanipāto ekādasakanipāto ti ekādasakanipātā honti suttato* |

nava suttasahassāni pañca suttasatāni ca
sattapaṇṇāsa suttāni honti *Āṅuttarāgame* |

31.

322 leaves, signed with the Burmese letters to rai (there are two leaves with gû and two with ṭhau); 9 lines; Burmese writing. Sakkaraj 1172=A.D. 1811.

First part of the *Manorathapūraṇī*, nipātas 1–3.

32.

21 leaves, signed with the Sinhalese letters ka—khu ;
8 lines on an average ; Sinhalese writing.

The *Dhammapada*.

33.

Burmese manuscript ; see Catalogue of the Burmese MSS.,
No. 3440.

Part of the *Aṭṭhakathā* of the *Dhammapada*.

The text with Burmese Nissaya. Begins (v. 76 Fausb.):
nicini va pavattānan ti imaṃ dhammadesanaṃ satthā Jeta-
vane viharanto āyasmantaṃ—Rādhama—ārabba—kathesi—
so—gihikāle—Sāvattthiyaṃ—dukkabrahmaṇo—ahosi kira,
etc.—The MS. ends at v. 156.

34.

293 leaves, signed with the Burmese letters ka—mu ;
on an average 10 lines ; Burmese writing. Sakraj 1178=
A.D. 1817.

Jātakassa aṭṭhavaṇṇanā, beginning with the dukkanipāta
(Rājovādajātaka), ending with the pañcanipāta (Kapota-jātaka).

35.

17 leaves, signed with the European numbers 1-17 ; 8-7
lines ; Sinhal. writing.

The first six *Jātakas* of the sattaniipāta (kukkujāt.—da-
sannakajāt.), together with the aṭṭhavaṇṇanā.

36.

65 leaves, signed with the Burmese letters ka—cû (written
by mistake for cu) ; 9 lines ; Burmese writing. Sakraj
1153=A.D. 1792.

The *Mahāvessantarajātaka*, the last in the whole collection,
with the aṭṭhavaṇṇanā.

37.

26 leaves, signed with the Burmese letters ka—gâ ; 9 lines ;
Burmese writing.

The *Mahājanakajātaka*.

38.

22 leaves, signed with the Burmese letters ka—khau ; 9–8 lines ; Burmese writing. Sak. 1152=A.D. 1791.

The *Nemiyajātaka*.

39.

38 leaves, signed with Cambodian letters jya—tâ (written by mistake for tyâ ; the last leaf is not signed ; the signature jhyû is omitted).

A *Jātaka*. Subscription : Candakumâjātakaṇḍa (?) paripuṇo. Begins : paṇḍabhisīyāsīdubbaṇaṭi. idaṃ satthā Jeta-vane viharanto Pañcācāram ārabba kathesi | ekadivasamhi bhikkhu, etc.

40.

11 leaves, signed with the numbers 1–4 and 1–7 ; 8 lines ; Sinhalese writing.

The first 4 leaves contain the text of the following 6 short Suttas :

- 1) nauññātabbasutta.
- 2) jarāmarasutta (begins 2, 2).
- 3) attāpiyasutta (2, 7).
- 4) pamādasutta (3, 2).
- 5) appamādasutta (3, 8).
- 6) aputtakasutta (3', 7).

The following 7 leaves contain explanations on these Suttas.

41.

6 leaves, the first five being signed with the numbers 1–5 ; 8–7 lines ; Sinhalese writing.

The text of a Sutta, beginning : ekaṃ samayaṃ bhagavā Vesāliyaṃ viharati Ambapālivaṇe tatra kho bhagavā bhikkhū āmantesi bhikkhavo ti bhaddante ti te bhikkhū bhagavato paccassomaṃ bhagavā etad avoca aniccā bhikkhave saṃkhārā addhuvā bhikkhave saṃkhārā anassāsikā bh. s.—The text ends f. 4, 6 ; the end of the MS. contains explanatory remarks, taken probably from the aṭṭhakathā.

42.

139 leaves, signed with the Sinhalese letters ka—jhai (cu. is omitted); 8 lines; Sinhalese writing.

Vimānavatthuvannanā, commentary on the *Vimānavatthu* (see Westergaard's Catal. p. 65), the sixth part of the *Khuddakanikāya*, by *Ācariyadhammapāla*.

Begins (compare the introduction to the *Paramatthadīpanī*, Westergaard Cat. p. 35): *namo, etc.*

mahākārunikaṃ nāthaṃ ñeyyasāgarapāraguṃ
vande nipuṇagambhīraṃ vicitrānāyadesanaṃ |
vijjācaraṇasampannā yena nīyyanti lokato
vande taṃ uttamaṃ dhammaṃ sammāsambuddhapūjitaṃ |
sīlādiguṇasampannā t̥hito maggaphalesu yo
vande 'haṃ ariyaśaṅhaṃ taṃ puññakkhettaṃ anuttaraṃ |
vandanā arahataṃ puññaṃ iti yaṃ ratanattaye
hatantarāyo sabbattha hutvā 'haṃ tassa tejasā |
devatāhi kataṃ puññaṃ yaṃ yaṃ purimajātisū
tassa vimānādīphalasampattibhedato (*sic*) |
pucchavasena yā tāsāṃ vissajjanavasena ca
pavattā desanā kammaphalapacchakkhākāriṇī |
Vimānavatthu icceva nāmena vasino pure
yaṃ Khuddakanikāyasmaṃ saṅgāyimsu mahesaye |
tassāsamañi ca lambitvā porāṇayakathānayaṃ (porāṇa-
t̥thak°!)

tattha tattha nidānāni vibhāvento visesato |
suvisuddhaṃ asaṅkiṇṇaṃ nipunatthavinicchayaṃ
Mahāvihāravāsīnaṃ samayaṃ avilomayaṃ |
yathābalaṃ karissāmi atthasaṃvaṇṇanaṃ subhaṃ
sakkaccaṃ bhāsato taṃ me nisāmayatha sādhave taṃ (*sic*) |

I extract from the introduction the following passage about the contents of the *Vimānavatthu* (fol. kâ): idam hi Vimānavatthum duvidhena pavattaṃ pucchavasena vissajjanavasena ca | tattha vissajjanagāthā tā hīdevatāhi bhāsītā pucchāgāthā pana kâci bhagavato bhāsītā kâci Sakkādīhi kâci sāvakehi kâci therehi | tatthāpi yebhuyyena so yese kappā sata-sataṃ sahaśādhikaṃ ekaṃ asaṃkheyyaṃ buddhassa bhagavato aggasāvaka bhāvēya puññāna sambhāre sambharanto

anukkamena sâvakapâramiyo pûretvâ chalabhiññâcatupaṭi-sambhidâdiguṇavisesaparivâraṣa sakalassa sâvakapâramiñâ-nassa matthatam patto dutiyo aggasâvakatṭhâne ṭhito iddhi-mantoso ca bhagavato etadagge ṭhapito âyasmâ *Mahâmogga-lâno* tena bhâsitâ bhâsanto (changed into bhâsantâ) tena ca paṭhamam tâva lokahitâya devacârikam carantena devaloke ve devatânam pucchanasena puna tato manussâlokaṃ âgantvâ manussânam puññaphalassa paccakkhakaraṇattham pucchâ-vissajjanam ca ekajjham katvâ bhagavato pavedetvâ bhikkhû-nam bhâsitâ sakena pucchanasena devatâhi tassa vissajjana-bhâsitâ pi Mahâmoggallânattherassa bhâsitâ evam evam bha-gavatâ therehi devatâ pi ca hi ca (*sic*) pucchâvasena ca deva-tâhi tassâ vissajjanavasena tattha tattha bhâsitâ. pacchâ dhammavinayam saṅgâyantehi dhammasaṅgâhakehi ekato katvâ *Vimânavatthu* icceva saṅgaham âropitâ.

As a sample of these stories I give the Caṇḍâlîvimâna with the introductory part of the vaṇṇanâ (the text of another Vimânavatthu without the introduction of the commentary has been printed by Minayeff, Pâli grammar, pp. xix-xxiv of the Russian ed.).

Fol. khaḥ': *caṇḍâlî van(da) pādānti caṇḍâlîvimānaṃ kâ up-patti | bhagavâ Rājagahe viharante puccasavelāyaṃ buddhâ-cinnaṃ mahākaraṇāsamâpatti samâpajjitvâ vuṭṭhāya lokaṃ olokeno addasa tasmim yeva namgare caṇḍâlāvāte santim ekaṃ mahallikaṃ caṇḍalim khinâyukaṃ nirayasamvattanikaṃ c' assâ kammaṃ upatṭhitam mahākaraṇāyâ samussāhitamâ-naso saggasamvattaniyaṃ kammaṃ kâretvâ ten' assâ niray-uppattim nisedhetvâ sagge patitṭhâpessāmi cintetvâ bhikkhu-saṅghena saddhim Rājagahaṃ piṇḍāya pāvisi ti tena ca sama-yena sâ caṇḍâlî daṇḍam olubbha nagarato nikkhanti bhaga-vantaṃ âgacchantam disvâ abhimukhî hutvâ aṭṭhâsi bhagavâ pi tassâgamanam nivārento viya pureto aṭṭhâsi atthāyasmâ Mahâmoggallāno satthu cittaṃ ūatvâ tassâ ca âyuparikkhaya bhagavato vandanaṃ niyojento |*

caṇḍâlî vanda pādāni Gotamassa yasassino

tam eva anukampāya aṭṭhâsi isisuttamo |

abhippasādehi manam arahantamhi tādino

khippam pañjalikâ vanda parittam tava jivikam |

coditā bhāvitatte sarīrantimadhārinā
 caṇḍālī vandi pādāni Gotamassa yasassino |
 tam ena avadhibhāviṃ caṇḍālīṃ pañjalīṭhitam
 namassamānam sambuddham andhakāre pabhamkaram |
 khīṇāsavaṃ vigatarañjam atejam ekam araṇṇamhi maho
 nisinnam
 deviddhipattā upasaṃkamitvā vandāmi tam vira mahā-
 nubhāvā |
 suvaṇṇavaṇṇā jalitā mahāyasa vimānam oruyha aneka-
 cittā
 parivāritā accharāsaṃgaṇona kā tvam subhe devate
 vandase mham |
 aham bhante caṇḍālī kāyavīreṇa pesitā
 vandim arahato pāde Gotamassa yasassino |
 sāham vanditvā pādāni cutā caṇḍālayoniyo
 vimāna sabbato bhattam uppannamhi nandane |
 acharānam satasahassam purakkhatvāna tiṭṭhati
 tasāham pavarā seṭṭhā vaṇṇena sasāyukā |
 pahutakalyāṇā sampajāṇā patissatā
 munim kārūnikam loke tamam bhanteva vanditvātum
 āgatā |
 idam vatvāna caṇḍālī katamñū katavedini
 vanditvā arahato pāde tatthevantaradhāyati ||

Various readings. The commentary : C., the Burmese MS., n. 1, 16 e : B.

1. caṇḍālī B.—The commentary, after having explained isis' uttamo, gives the var. reading isisattamo, and so reads B.
 —2. tādine B.—jīvitam C., jivitam B.—3. moditā bhāvitattena C., cotitā bhāvitattena B.—^odhārinā C.B.—4. enam C., enam B.—avadhī gāvī C., avadhi gāvi B.—pañjalim C., añcali B.—5. vitarajam anejam B.—raho nis^o C.B.—vīra C.—6. āruyha C.—ganena C, gaṇena B.—mamanti C, mamam B.—7. bhaddante B.—tassā therena B, tayā vīreṇa C.—8. ^oyoniyā C.B.—vimānam sabbato bhaddam C.B.—upasaṃnamhi B.—9. acchārānam satasahassā purakkhitvā mam tiṭṭhanti B.—tāsāham C.B.—yasaśāvutā C, yasassāyunā B.—10. pahūta-kalyāṇasampajāṇapatissatā C., bahutakatakalyāṇā sampajāṇā

patissutā B.—tam bhante vanditum āgatā C.B.—11. vandetvā B.—antaradhāyathā ti C.

43.

89 leaves, signed with the Sinhalese letters ka—ḍi (leaf nai is missing); 8 lines; Sinhalese writing.

Petavatthuvannanā (*Paramatthadīpanī*), commentary on the seventh part of the Khuddakanikāya, similar to the preceding work and composed by the same author. The introduction is almost identical with the introd. to the Vimānavatthuvannanā (2 °sampannam, tam anuttaram, 3 °sampanno; 'ham is omitted, 4 vandanam janitam puññam, 5 petehi ca katam kammam yam yam purimajātisu petabhāvavahattam tehi phalabhedato, 6 pakāsanti buddhānam desanāyā visesato samvegajananī kammaphalam paccakkhakāriṇi, 7 Petavatthū ti nāmena supariññātavatthukā yam, etc., mahesayo, 8 tassākammāvalambitvā porāṇaṭṭhakathānayaṃ, 10 sakkaccabhāsato).

Conclusion :

ye te petesu nibbattā sabbadukkakākarino
 ye hi kammehi tesam tam pāpakaṃ kaṭukapphalam |
 paccakkhato vibhāventi pucchāvissajjanehi vā
 desanāniyameneva sattasamvega vuddhati |
 yam kathāvatthukusalā supariññātavatthukā
Petavatthū ti nāmena samgāyimsu mahesayo |
 tassattham pakāsetum porāṇaṭṭhakathānayaṃ
 nissāya yā samāradhā atthamsamvannanā mayā |
 yā tattha paramatthānam tattha tattha yathārahaṃ
 pakāsanā *Paramatthadīpanī* nāma nāmato |
 sampattā pariniṭṭhānam anākulavinicchayo
 sapaṇṇārasamattāya pāliyo bhānavārato |
 iti tam samkhārontena yaṃ tam adhigatam mayā
 puññam assānubhāvena lokanāthassa sāsanaṃ |
 ogāhetvā visuddhā ca sīlādīpaṭṭipattiyā
 sabbe pi dehino hontu vimuttirasabhāgino | etc.

Vadattitthavihāravāsīnā munivarayatinā bhadantena *Ācariyadhammapālena* katā Petavatthusamvannanā samattā ti.

It is evident that the commentary on the Theragāthā de-

scribed by Westergaard, Catal. p. 35, belongs to the same author.

The Petavatthus are stories similar to the Vimānavatthus, treating of the offences for which men have been reborn in the Peta world.

The titles of the single stories are given thus in this MS. :
 Khentupamāpetavatthuvannaṇā (ends f. ki')—Sūkarap. (ki')—
 Pūtimukhap. (ku)—Piṭṭhadhitalikap. (kū)—Tirokuddap. (kli')—
 Pañcaputtakhādakap. (kḷi')—Sattaputtakhādakap. (ke')—
 Goṇap. (ko)—Mahāpesakārap. (kau)—Khalātiyap. (kaḥ')—
 Nāgap. (khi)—Uraṃgajātakavatthuv. (khu)—Saṃsāramoca-
 kap. (khrī)—Sāriputtattherassa mātu p. (khḷi')—Mattāp. (khai')—
 Nandāp. (kho)—Caṇḍakunḍalip. (kho')—Kaṇhap. (khām')—
 Dhanapālap. (ga)—Cūḷasetṭhip. (gi)—Aṇkurap. (gai')—
 Uttaramātu p. (gau)—Suttap. (gaḥ)—Kaṇnamuṇḍap. (ghi)—
 Ubbarip. (ghu')—Abhiḷḷhamānap. (ghrī')—Sānuvāsip.
 (ghe')—Rathakārap. (gho)—Bhusap. (ghau)—Kumārap.
 (ghaḥ)—Serinip. (ṇa)—Migaluddap. (ṇā)—Dutiyaluddap.
 (ṇā')—Kūṭaviniṇṇayikap. (ṇi')—Dhātuvivaṇṇap. (ṇī')¹—
 Nandikap. (ṇām')—Revatip. (ṇām')—Ucchup. (ca')—Kumā-
 rap. (cā)—Rājaputtap. (ci')—Gūṭhakhādakap. (cī)—Gaṇap.
 (cī')—Pāṭaliputtap. (cu')—Ambap. (cū')—Akkhadurakkhap.
 (cṛi)—Bhogasaṃharap. (cṛi')—Setṭhiputtap. (cṛī')—Setṭhi-
 kūṭasahassap. (cli').

44.

Burmese MS., see Catalogue of Burmese MSS., No. 3463.

Suttasaṅgaha. The badly written and much corrupted introduction runs thus (by B., I designate the readings of the text repeated together with the Burmese version) :

suttaṃ suttaṃ munindāhaṃ (ahaṃ—munindaṇ ca B.) sutta-
 saṅgahapāliya
 anekavoraka (°vorikaṃ B.) atthaṃ dīpento desakehi ca |
 vanditvā yācito nāthaṃ dhammadīpakabhikkhunaṃ
 manāṃ udāharaṃ netvā dīpessaṃ appakaṃ ida |

¹ Here are to be inserted: Ambasakkharap. and Serisakap., which titles are missing probably by the loss of fol. ṇai.

ādippāyaṃ (adh° B.) manorammāṃ sundharaṃ (sund° B.)
 mana tosaṃ
 pitivaddhaṃ dīpaṃ saccāṇaṃ dassakaṃ mudu |
 sakkaccaṃ taṃ sunantu ve dhammadīpakatheravā
 ayaṃ ca me jāne tosaṃ desentāṇaṃ hi tediya (bhediyya B.) |

The work is a large anthology made from the Suttas, Vimānavatthus, etc. The single words or small sections of the text are followed by the Burmese version or paraphrase.

45.

Burmese MS., see Catalogue of Burmese MSS., No. 3462.
Sakk. 1186=A.D. 1825.

Atthasālinī, *Atthakathā* on the *Dhammasaṅgani*, Pāli and Burmese. The very corrupt subscription runs thus (compare No. 19) :—

paramavisuddhasaddhāviriyapaṭiṇḍitaṇa silavācārajjava-
maddavādiguṇasamudayasamuditeṇa sakasamayasaṃyanta-
ragahaṇasamattheṇa paññāveyyattiyasamānāgateṇa tipiṭa-
kappariyattippabhede sāthakathe satthu sāsane appaṭitaṇāta-
nāṇappabhāvena mahāveyyākaraṇeṇa karaṇasampattijanitasu-
khaniggatamadhurodānavacaninellāvaṇṇayutteṇa yuttamu-
thavādi vādivareṇa mahākaviṇā mahāthereṇa pabbhinnaṃ-
paṭisaṃbhidāparivāre chaḷābhinnādiguṇapaṭimaṇḍiteṇa uttari-
manussadhamme suppaṭiṭṭhitabuddhināṃ theravaṃsappadi-
pāṇaṃ *Mahāvihāravāsinaṃ* therāṇaṃ vaṃsālaṅkārabhūteṇa
vipūlavisuddhabuddhinā *Buddhaghosa* ti guruhi gahitaṇāma-
teyyeṇa mahāthereṇa *Aṭṭasālīni* nāma ayaṃ Dhammasaṅga-
hathakathā katā yāvayattakaṃ kālāṃ visuddhacittassa tādiṇo
lokaṇeṭṭhassa mahesino buddho ti nāmaṃ pi lokamhi tiṭṭhati
tāvataṭṭakakālāṃ ayaṃ Dhammasaṅgahathakathā lokasmiṃ
lokaniddharaṇesinaṃ kulaputtāṇaṃ pañāsuddhiyā nayaṃ
dassenti tiṭṭhatu. *Aṭṭasālīni nāma samattā.*

Kusannāmassa nagarassa purattimapedasake
 sāsanaṇṇhahhūtaṇṇa aḍḍhayaḍḍanamāṇake |
 Nerativayaḍḍamassa pacchimam īsanissite
 uttarasmi diṇṇhāge thāṇe pañcaḍḍhanussate |

gamanâgamanasampanne *Maniratananâmake*
 alaye puñanippatte santâsane tibhummake |
 bahuggaṇavâcakena atigambhirabuddhinâ
 âdimh' ariyasaddena *Alaṅkârâ* ti nâminâ |
 mahâtherena yuttana âhâpetvâna sabbaso
 sâdhakâna (sâvakânaṃ, the repetition with the Burmese
 version) vâcanañ ca antarâ antarakkhaṇe |
 ekâdikam sattatiñ ca dvisataṃ dvisahassakam (dvisatasa-
 hassakañ ca, the repetition)
 vasasanjhânaṃ (vassasanjhâ nâma, the repetition) vasena
 sampatte jinasâsane |
 rajiko nissayo ayam Aṭṭhasâlininâmakō
 munisâsanañ ca buddhiyâ—caravato¹
 yathâ anantarâyena niṭṭhito nissayo ayam
 hontv ânantarâyenevaṃ sukhinō sabbapâṇino | etc.

The work begins :

namo etc. | kâmvacarakusalam — dassetvâ — idâni — rūpâ-
 vacarakusalam — dassetuṃ — katame dhammâ kusalâ tiâdi
 vacanaṃ—

46.

443 leaves, signed with Burmese letters. 6 lines. Burmese writing. Sakk. 1120=A.D. 1759.

The Pāli text of the *Vibhāṅga*. The appearance of this MS. and the style of writing are much older than the average of Burmese MSS. A large number of leaves is missing, and the order of the extant leaves is disturbed. The leaves are placed now in the following order: jhâḥ—cha, gha—câḥ, ṭhaḥ—ṭa, ña—ñâḥ, ḍa—ḍu, ḍha, ḍâḥ—ḍû, ḍhâ—ḍhaḥ, ṇa—bbâḥ (tâḥ is placed between tâ and ti), mai—ma, mo—mâḥ, ya—lu, sâḥ—va, lâḥ—lû, ka, khâḥ, lâḥ—la, aû—aa, aṃ—ae, haṃ—ha, kya—ghyaṃ. Then follow 36 leaves (ka—gâḥ) containing another copy of the beginning of the work.

47.

Burmese MS., see Catalogue of Burmese MSS., No. 3451. Sakk. 1189=A.D. 1828.

¹ From this line only these words are extant intermixed with the Burmese version.

Commentary on the Vibhaṅga, Pāli and Burmese, called by the author in the introduction, aṭṭhavaṇṇanā porāṇaṭṭhaka-thānayā. I quote the following stanzas from the introduction (compare No. 105):

viñātu 'ttho na sakkā hi sante pi pubbanissaye
sukhena mandapaññehi racayayissām' ahaṃ naṃ |
nātisaṅkhepavittthāraṃ nissayaṃ mativaḍḍhakam
sikkhākāmena yatinā yācito Candamañcunā |

After the introduction the commentary begins (f. ko'-kau):
pañca kkhandhā | rūpakkhando | pa | suttantabhājanīyaṃ
nāma—

48.

Burmese MS., see Catal. of the Burm. MSS., No. 3467.

Burmese Nissaya of the *Yamaka*. The Pāli text is given only in very deficient extracts and quotations. Each Yamaka forms a volume, excepting the Āyatana and Dhātuyamakas, which are combined in one volume. Two volumes are premised as an introduction to the principal work, the first inscribed *Mātikānayatvai* (Burmese treatise with few Pāli quotations), the second *Dhātukathānayatvai*, being a Pāli-Burmese Nissaya of the third volume of the Abhidhamma-piṭaka.

49.

Burmese MS., see Catal. of the Burm. MSS., No. 3468.

First part of the same work, ending with the Saccayamaka, without the two premised volumes mentioned above.

50.

73 leaves; 8 lines; Burmese writing. Sakk. 1140=A.D. 1779. The manuscript contains two works:

1. fol. ka-kham (the letter khe has been put twice): the *Abhidhammatthasaṅgaha*. Subscription: *Anuruddhācariyena racitaṃ Abhidhammatthasaṅgahaṃ nāma pakaraṇaṃ samatthaṃ niṭhitaṃ*.

Chapters (pariccheda) of this treatise:

f. kī cittasaṅgahavibhāga—f. ke cetasikaṣaṅga(ha)vibhāga

—f. ko pakinnakasāṅga(ha)vibhāga—f. kam' vidhisāṅgahavibhāga—f. khā' vidhimuttasāṅgahavibhāga ("niṭhito ca Abhidhammatthasāṅgahe sabbathā pi cittacetasikasaṅgahavibhāgo")—f. khī rūpasāṅgahavibhāga—f. khe 2 samuccaya-sāṅgahavibhāga—f. khai paccayasāṅgahavibhāga—f. kham kammathānasāṅgahavibhāga.

2. fol. gu-chu. The *Dhātukathā*, third part of the Abhidhammapiṭaka.

51.

The fourth part of No. 55, fol. chū-jha. Sakk. 1168.

The *Abhidhammatthasāṅgaha*.

52.

Burmese manuscr., see Catal. of Burm. MSS., No. 3466.

The *Abhidhammatthasāṅgaha* with Burmese Nissaya by *Aggadhammālaṅkāra*.

53.

Burmese manuscript, see Catal. of Burm. MSS., No. 3504. Sak. 1149=A.D. 1788.

The *Abhidhammavibhāvanī*, commentary on the *Abhidhammatthasāṅgaha*, by *Sumaṅgalācariya*; text with Burmese Nissaya by *Ariyālaṅkāra*.

The greater part of the introduction is identical with the introduction of the Nissayas of the Vibhaṅga (No. 47) and the Khuddasikkhā (No. 105). The introduction ends :

Sumaṅgalācarirena Abhidhammavibhāvani
 tīkā yā racitā tassā sante pi pubbanissaye |
 mandapañehi sotūhi na sakk' atto hi jānitu
 paramattañukāmehi bhikkhūhi abhiyācito |
 nātisaṅkhepavittāraṃ racissaṃ (navanissayaṃ)
 jinasāsanavaddhattaṃ paripunṇavinicchayaṃ |

Among the blank leaves which follow the end of the work, are two written pages. The first, signed with the Burmese letter ka, contains the interesting beginning of a commentary on *Kaccāyana's* grammar :

namo *etc.*

jitamârâtikaṃ buddhaṃ dhammaṃ mohavidhamsakaṃ
vanditvâ uttamaṃ saṅghaṃ *Kaṇḍâyanan* ca vaṇṇitaṃ |
Kaṇḍâyanassa bhedâ 'haṃ sabbayogaṃ yathârahaṃ
sotujanânaṃ atthâya pavakkhâmi samâsato |
kasikammâdinâ byâpârena dippati yo pitâ
iti Kaccassa putto *thu* tassa Kaccâyano mato |
teneva katasattam pi Kaccâyanan ti ñâyati
Kaccâyanaṃ idam sattam timinâ vacanattthato | *etc.*

The second of these leaves contains the beginning of the fourth part of the Kammavâcâ collection (namo *etc.* suṇātu me bhante saṅgho idam saṅghassa kathinadussaṃ uppannaṃ *etc.*).

54.

Manuscript in Burmese writing ; see Catal. of the Burmese MSS., No. 3499.

1. The *Saṅkhepavaṇṇanâ*, commentary on the Abhidhammatthasaṅgaha by *Saddhammajotipâla*; Pâli text. Begins :

namo *etc.* |
tikkhattum pattalaṅko yo paṭiṭhapesi sâsanam
vanditvâ lokanâthaṃ taṃ dhammaṃ saṅghaṃ ca pûjitaṃ |
âgatâgamasatthena cando va sarad' ampare
pâkaṭen' idha dîpamhi Mahâvijayabâhuna |
ukkuṭikaṃ nisiditvâ sâsanatthâbhikaṅkhinâ
yâcito 'haṃ karissâmi Saṅkhepapadavaṇṇanam |
porâṇehi katâ 'nekâ santi yâ pana vaṇṇanâ
etâ velâdigabbhesu ajotacandavûpamâ |
tasmâ khajjatantupamam karissam kiñci vaṇṇanam
taṃ sâdhavo nisâmetha sâsanassa subuddhiyâ ti |

tattha padavaṇṇanan ti | sambandho padavibhâgo | pada-
cintâ padattho |

The work follows the division of the Abhidhammatthasaṅgaha into 9 paricchedaṃ.

2. The same work, the Pâli text together with a Burmese Nissaya by *Ariyâlaṅkāra*, the same scholar to whom the Burmese are indebted for the version of so great a number of important Pâli works.

II.—GRAMMATICAL AND LEXICAL WORKS.

55.

97 leaves, signed with the Burmese letters from ka to jha (two leaves are signed with ñai, the second being a repetition of the first; two leaves are signed cī; the signatures cū and jāḥ are omitted); 9 lines, Burmese writing. The MS. contains the date of Sakrāj 1168=A.D. 1807.

1. fol. ka-cī 2, *Kaccāyana's* grammar, text and scholia. For an example of the readings of this MS. I select 4, 15. 16 (M. Senart's edition, p. 174):

mahataṃ mahā tulyādhikaraṇe pade ||

tesaṃ mahantasaddānaṃ mahā ādesā (*corr.* ādeso) hoti tulyādhikaraṇe pade. mahanto ca so puriso cā ti mahāriso (*sic*). mahantī ca sā devi cā ti mahādevi. mahantañ ca taṃ balañ cā ti mahāphalaṃ. mahanto ca so nāgo cā ti mahānāgo. manto (*sic*) ca so yaso cā ti mahāyaso. mahantañ ca taṃ padupavanañ (*sic*) cā ti mahāpadumavanam. mahantī ca sā nadī cā ti mahānadī. mahanto ca so maṇi cā ti mahāmaṇi. mahanto ca so gahapatiko cā ti mahāgahatiko. mahantañ ca ta dhanañ cā ti mahādhanam. mahanto ca so puṇo cā ti mahāpuṇo. bahuvacanaggahaṇena kvaci mahantasaddassa mahā ādeso hoti. mantañ (*corr.* mahantañ) ca taṃ phalañ cā ti mahabbalam. mahantañ ca taṃ phalañ cā ti mahappalam. mahantañ ca taṃ dhanañ cā ti mahaddhanam. mahatañ ca taṃ bhayañ cā ti mahabbhayam ||

itthiyam bhāsitaṇṇam pumā va ce ||

itthiyam tulyādhikaraṇe pade ca bhāsitaṇṇam pumā va datṭhabbā. dighā jaṅghā yassa so 'yan ti dighajaṅgho. kal-yānā bhariyā yassa so 'yan ti kalyāṇabhariyo. bahutā puṇā (*corr.* paṇā) yassa so 'yan ti bahupaṇo. bhāsitaṇṇam kim

attham. brahmanabandhu ca sâ bhariyâ cati (*corr.* ceti)
brahmanabandhubharyâ ||

2. fol. cu-câh. The text of Kaccâyana without the scholia.

3. fol. cha-chu. Appendix to the grammar, Pâli and Burmese, called in Burmese *vibhas svay*; the Pâli text begins: parassamaññapayoge—lingatthe pathamâ—âlapane ca.

4. fol. chû-jha. *Abhidhammatthasaṅgaha*, see n. 51.

56.

36 leaves (ka-gah); 5 lines; Cambodjan writing.

Kaccâyana's grammar, text of the Suttas, ending with the end of the Kârakakappa. Each Sutta is followed by a Siamese translation or paraphrase.

57.

Two volumes, see Catal. of the Burmese MSS., Nos. 3434, 3435. Burmese writing.

Sîrimâlcâ, *Kaccâyana's* grammar with Burmese translation and explanations.

58.

Burmese MS., containing the Sandhikappa, Samâsakappa, Taddhitakappa, Âkhyâtakappa, Kitakappa of the same work. See Catal. of the Burmese MSS., No. 3526.

59.

Burmese MS., containing the Nâmakappa, Kârakappa and Uṇâdikappa of the same work. See Catal. of the Burmese MSS., No. 3458.

60.

Burmese MS., containing the Taddhitakappa, Kârakak., Samâsak., Âkhyâtak., Kitak. and Uṇâdikappa of the same work. See Catal. of the Burm. MSS., No. 3464.

61.

Burmese MS.; the same work, beginning in the midst of the introduction to the Samâsakappa, containing the rest down to the end. See Catal. of the Burm. MSS., 3525.

I subjoin some ślokas referring to the author and the history of the work.

Śloka at the end of the Nāmakappa :

ādo yo *Aggadhammo* 'tha *Alaṅkāro* ti vissuto
tena uddhāritam rūpaṃ imaṃ sikkhantu sādhave ti |

Śloka at the beginning of the Samāsakappa :

vanditvā varapañño yo bodhesi janataṃ bahuṃ
taṃ racissaṃ samāsenā samāsaṃ sattharūpakaṃ |

Ślokas at the end of the Uṇādikappa :

ādimhi *Aggadhammo* 'ti *Alaṅkāro* 'tha vissuto
tisāsanamhi āloka bhūtatthā (var. read. °attā) cihanam
tathā |

yo thero jinacakkamhi dhāreti sāsanaṃ sadā
tena uddhāritam sādhuṃ rūpaṃ unādino paraṃ |
may' uddhāritarūpaṃ pi sikkhantu sajjanā sadā
mettācittena samyuttā maṃ pi maññantu sabbadā |

The Pāli text of the first Sutta, adapted to the exigencies of the Burmese version, runs as follows (Burmese passages are denoted by breaks) :

attho akkharasañāto || attho—akkharasañāto—hoti— | sut ||
akkharavibhattiyaṃ — sati — atthassa—dunniyathā — vā —
atthassa—dunnayathā—hi yasmā—hoti—tasmā—vā—tasmā
—vacanānaṃ — sabbo—attho—vā—sabbavacanānaṃ—attho
—akkharehi — saññāyate — tasmā — suttantesu suttantānaṃ
—bahupakāraṃ — akkharakosallaṃ — paṭhamam — sampāde-
tabbam—hoti— | vutti ||

62.

Burmese MS., in two volumes, see Burm. Catal., Nos. 3443, 3444. *Dakkhiṇāvan nissya* of *Kaccāyana's* grammar.

Introduction to the Sandhikappa :

dhammissaraṃ namassitvā buddhaṃ kilesachinditaṃ
dhammaṃ ariyasaṅghaṃ ca niraṅgaṇaṃ gaṇuttamaṃ |
Kaccāyanaṃ mahātheraṃ tathāgatenā vaṇṇitaṃ
mahāpaññaṃ namitvāna sāvakesu ca pākaṭaṃ
dhajūpamaṃ guṇādhāraṃ mahitaḷesu pākaṭaṃ |

paṭhamāriyalaṅkāraṃ piṭakannaṇapāraguṃ
 sabbesaṃ hita(m) dhārentaṃ sutabuddhañ ca me guruṃ |
 itare guravo cāpi pāragū piṭakattaye
 namāmi sirasā dhīre visi(ṭ)ṭhesu ca pākāṭe |
 evaṃ nipaccakāraṣsa antarāye asesato
 ānubhāvena sosetvā yathā atthaṃ samijjatu (sic) |
 pubbācariyaśihehi racitā santi nissayā
 yudhasotujānā yattha linaṇrūpan ti vuccare
 tattha rūpaṃ vimamsitvā nyāsāḍianurūpato |
 sotujanānaṃ atthāya uddharitvā va sādhuṃ
 nissayaṃ sandhikappassa yudhasotubudhāvahaṃ |
 pubbācariyaśihānaṃ ahaṃ nissayasādhukaṃ
 paṭhamāriyalaṅkāramahātherassa nissayaṃ
 sādhuṃ cupanissāya catuttho 'riyālaṅkāro
 nātivitthārasaṅkhepaṃ racissāmi yathāphalaṃ (°ba-
 laṃ ?) |

Śloka at the end of the work :

Setibhissaraṇājassa natthena (nattena !) dhammarājinā
 kārite sovaṇṇāvāse *Dakkhiṇāvaṇ* ti nāmake |
 catutthāriyālaṅkāraṭherena kāritaṃ imaṃ
 nātisaṅkhepavitthāra (var. read. °re) atthi rūpa samāhi-
 taṃ |
 ayaṃ gandho ciraṃ kālaṃ yāva tiṭṭhatu sāsana (sic)
 sikkhantā sajjanā gandhaṃ pādaṃ labbhā tat' uttari |
 tiāgame adhibbāyaṃ (°ppāyaṃ ?) viñāpetvāna sādhuṃ
 dhārentu jinacakkaṃ va piṭakannaṇapāragū |

The first Sutta runs thus (breaks denoting the Burmese passages):

attho akkharasaṇāto || attho—akkharasaṇāto— | akkharavi-
 pattiyaṃ—sati—atthassa—dunnayatā—hi yasmā—hoti—
 tasmā—sabbavacanānaṃ—attho—akkharehi—saṇāyate—
 yasmā—akkharakosallaṃ—suttantesu—bahupakāraṃ—. A
 Burmese exposition with numerous Pāli quotations follows.

Burmese MS., not in the Burmese Catalogue.

Contains the second part of *Kaccāyana's* grammar, beginning

with the Samāsakappa. The introduction of this Kappa begins: evaṃ nānāyavicitraṃ *Madhuratthavinissayakattukammādi-atthavivoccapakāsakaṃ kārakakappaṃ dassetvā idāni tadanantaraṃ līgatthalapanagajjitaṃ (sic) sattavidhaṃ vāccapakāsakaṃ samāsakappaṃ dassetuṃ nāmānaṃ samāso yuttattho tiādi ārajjaṃ (āraddhaṃ !)* etc.

First Sutta: *nāmānaṃ samāso yuttattho | sut — —* tesam nāmānaṃ—yo yuttattho yo padatthasamuddāyo (sic) so padatthasamuddāyo samāsasañ(ñ)o hoti—yāni pañcapakārāni nāmānisanti ācariyena payujjamānaṃ padattā tesam nāmānaṃ yo yuttatto padasamuddāyo — so padasamuddāyo samāsasañ(ñ)o hoti—katinnassa—dussa—katinnadussaṃ nāma, etc.

64.

139 leaves, 9–7 lines. The leaves are signed with the Sinhalese letters from ka to jhe. Sinhalese writing.

Commentary on *Kaccāyana's* grammar, by an unknown writer, based apparently on another commentary the single words of which are explained throughout this work. For instance it is said on the first introductory śloka of the grammar: vibhat(t)yantapadavibhāgavasena ekūnavīsati-padāyaṃ gāthā-; then follows an explanation of the single words of this sentence: vibhajjatīti vibhatti, etc.; then the conclusion of the imperfect period: paṇḍitehi veditabbo (sic), and an explanation of paṇḍitehi and veditabbā.

Beginning of the single books: Sandhikappa f. klī', Nāmak. f. khī', Kārakakappa is missing, Samāsak. f. ghau', Taddhitak. f. ñaḥ, Ākhyātak. f. ce', Kibbidhānak. f. jā', Uṇādikappa is missing.

65.

28 leaves, signed with the Burmese letters ka—gī; 9 lines; Burmese writing.

The *Kaccāyanabhedatīkā*. Subscription: iti acculāracchanandaviriyaapañāsamannāgatena Ariyalāṅkā ti garuhi viditānāmatherena bhikkhunā vicarito (sic) *Sārattavikāsinināmā'ya(m) gandho Kaccāyanabhedatīkā* nīṭṭhitā.

The work begins: namo etc. |

jino jayakaraṃ dhammaṃ sañcayanto jayākare
 jivā param jinaṃ pesi so me detu jayaṃ jino |
 yo munindindasaddhammaṃ sitābhāpu idehinam
 makam piṇeti jantunam so sampinetu me manam | etc..

66.

9 leaves; only 2 pages are written, which are signed with Burmese letters, the first kham, the second gû. 9 lines, Burmese writing.

fol. kham contains the beginning of *Kaccâyana's* Kârakakappa, text and scholia. The fragment ends in the scholion on Sutta 2 at the words bhû icc etassa dhâ(tussa).

fol. gû begins in the scholion on Sutta 44 of the same Kappa at the words: (payo)ge adhikaïssaravacane, and contains the rest of the book.

67.

10 leaves, preceded by three and followed by one blank leaf, signed with the Burmese letters from nai to cu; 8 lines; Burmese writing.

Contains *Kaccâyana's* Âkhyâtakappa with the scholia.

68.

8 leaves, signed with the Burmese letters from ka to kai; 8-10 lines, Burmese writing.

Contains *Kaccâyana's* Kitakappa with the scholia. The subscribed date is the 12th day of the increasing moon in the month Vâkhoṇ, Sakkarâj 1176 (=A.D. 1817).

At the end of the book the following śloka is subjoined :

Kaccâyanaṃ pakaraṇe sandhi nāmaṃ ca kâraṃ
 samāso taddhit(ā)khyâto kittakaṃ ca uṇhādikaṃ |
 sandhimhi ekapaññāsaṃ nāmaṃ dve satam bhava
 kârake pañcatālisaṃ samāse aṭṭhaviṣaṃ ca |
 dvāsaṭṭhi taddhite matam atthârasa satākhyâte
 kite satam satam bhava uṇhādimaṃ ca pañ(ñ)āsaṃ |

69.

10 leaves, signed with the Burmese letters ka—kau. 8-7 lines. Burmese writing.

Contains *Kaccâyana's* Uṇādikappa with the scholia. The date is the ninth day of the increasing moon in the month Vākhoṇ, Sakkarāj 1176 (=A.D. 1817). Probably belonging to the same copy of K.'s grammar of which No. 68 forms another part, although the two MSS. seem written by different hands.

70.

43 leaves, signed with the Sinhalese letters ka—ge; 7-10 lines; Sinhalese writing.

Contains the *Rûpasiddhi*, Buddhappiya's well-known grammatical work, based on *Kaccâyana*. See Turnour's *Mahāv.* xxvi., d'Alwis Catalogue 179. The work begins:

visuddhasaddhammasahassadīdhitim śubuddhasambodhisu-
gandharoditam (*sic*)

tibuddhakhettekadvākaram jīṇam saddhammasaṅgham si-
rasābhivaṇḍiya |

*Kaccâyana*ṃ cācariyaṃ namitvā nissāya *Kaccâyana*vaṇṇa-
nādiṃ

bālappabodhattham ujum karissam vyattam sukaṇḍam pa-
darûpasiddhim |

*attho akkharasaññāto. yo koci lokiya lokuttarādibhedo vacana-
ttho so sabbo akkhareheva saññāyate. akkharāpādayo ekacattā-
līsam. te ca kho jinavacanānurûpā akārādayo niggahitāntā
ekacattālīsamattā vaṇṇā paccekam akkharā nāma honti. tam
yathā. a â i î etc.*

For an example of the manner in which the arrangement of *Kaccâyana's* work is modified in the *Rûpasiddhi*, I choose the beginning of the *Samāsakappa*:

nāmānaṃ samāso yuttattho (Kacc. 4, 1). *tesam nāmānaṃ
payajjamānāpadatthānaṃ* (*sic*) *yo yuttattho so samāsasaññā
hoti. tesam vibhattiyo lopā ca* (K. 4, 2). *tesam yuttatthānaṃ
samāsānaṃ taddhitāyādippaccayānaṃ ca vibhattiyo lopanīyā
honti. pakati cassa sarantassa* (K. 4, 3). *luttāsu vibhatti* (*sic*)

sarantassa assa yuttatthabbutassa tividhassa līṅgassa pakati-bhāvo hoti. *taddhitasamāsakitakā nāmaṃ vātavetūnādisu ca* (K. 7, 4, 12). *taddhitantā kitakantā samāsā ca nāmam iva* *daṭṭhabbā tavetūnatvānatvādippaccayante vajjetvā. so na-* *pumsakaliṅgo* (K. 4, 5). *so avyayibhāvasamāso napumsaki-* *liṅgo va daṭṭhabbo ti napumsakaliṅgattam. aṃ vibhattinam* *akārantayihāvo* (*sic*) (K. 4, 26). *etc.*

The work is divided into the following chapters: Sandhikaṇḍa, Nāmakaṇḍa (begins f. kû), Samāsakaṇḍa (f. khâ'), Taddhitakaṇḍa (f. khli), Ākhyātakaṇḍa (f. khau'), Kitakaṇḍa (f. gî').

The Kārakakaṇḍa is missing, as in the commentary No. 64 (d'Alwis, l. l. 182 enumerates Kāraka among the chapters of the Rūpasiddhi). Nor are the concluding stanzas quoted by Turnour and d'Alwis l. l. extant in this MS.

71 (Turnour).

MS. composed of three parts. The first consists of 27 leaves, signed with the Sinhalese letters ka—khe, preceded by a blank leaf. 7–10 lines. Sinhalese writing.

The *Bālāvatāra*.

For the second and third part of this MS., containing the Abhidhānappadīpikā and a Pāli-Sinhalese vocabulary, see Nos. 83 and 90.

72.

23 leaves, signed with the Sinhalese letters ka—khi, followed by a blank leaf. 8–9 lines. Sinhalese writing.

The *Bālāvatāra*, incomplete; the Kāraka is missing.

73 (Turnour).

82 leaves, signed with the Sinhalese letters ka—cā. 9 lines. Sinhalese writing.

Bālāvatāra sannē, the Pāli text with Sinhalese translation and commentary.

Begins: *namo, etc.*

buddhan tidhâbhivanditvâ buddhambujavilocanam
Bâlâvatâram bhâsissam bâlânam buddhivuddhiyâ |

Buddham abhivanditvâ Bâlâvatâram bhâsissam yanumehi
kriyâkârapadasambandhayi.

74.

9 leaves, signed with the Sinhalese letters ka—ke, preceded and followed by a blank leaf. 7-6 lines. Sinhalese writing. See d'Alw. Catal. p. 183.

Saddalakkhaṇa, grammar composed by *Moggallâyana*.

Begins :

siddham iddhagunaṃ sâdhu namassitvâ tathâgatam
saddhammasaṅgham bhâsissam Mâgadham *Saddalakkha-*
ṇam |

aâdayo ti tâlisa vaṇṇâ | dasâdo sarâ | dve dve savanṇâ |

The chapters are : saññâdikandaṃ paṭhamo (ends f. kâ'), syâdik. dutiyo (kî'), samâsak. tatiyo (kri'), nâdik. catuttho (kû), khâdik. pañcama (kî), tyâdik. chaṭṭho (ke').

The sequence of the suttas is disturbed at several points in the samâsak., nâdik. and khâdik., probably in consequence of the leaves of the original MS. having been misplaced.

To enable the reader to form an idea of the relation of this grammar and the following two works, which are based on *Moggallâyana*'s system, I shall extract from each of them a passage treating of the same subject. I select the rules about the sandhi of vowels, which is treated of in the *Saddalakkhaṇa* in the following few words :

fol. kâ : saro lopo sare pare kvaci | na dve vâ | yuvannâ-
nam e o luttâ | yvâsare | eonam | gossâvamb (*sic*) (see Pâṇini
6, 1, 123).

75.

130 leaves, signed with the Sinhalese letters ka—jhi (the same leaf has got the two numbers nri nri, the following nli and nli), preceded by 4, followed by 2 blank leaves. On an average 8 lines. Sinhalese writing.

The *Payogasiddhi*, grammatical work of *Vanaratana* based

on the system of Moggallâyana (see d'Alwis introduction, p. xiv). The work concludes with the following stanzas :

câgavikkamasaddhânusampannagunāsāline
Parakkamanarindassa Sīhāṇindassa dhīmato |
 atrajenā 'nujānatena (should be 'nujātena?) bhûpālaku-
 laketunā
 disantapatthaṭṭadāravikkamena yasassinā |
Bhuvane kabhuja varena mahārājena dhīmata
 catupaccayadānena santataṃ samupaṭṭhito |
Dhūmadonṭi vikhyātāvāse nivasato sato
Sumaṅgalama hāttherasāmino sucivuttino |
 vaṃse visuddhe sañjāto pantasenāsane rato
 pariyattimahāsindhunīyyāmakadhurandharo |
 appicchādiguṇūpeto jinasāsanamāmako
Vanaratanama hātthero *Medhañkarasa* mavhayo |
 pāṭavattthāya bhikkhūnaṃ vinaye suvisārado
 Payo(ga)siddhiṃ suddhima (?) sadāsampaññāgocaraṃ
 (saddhāsampannaḡ!) ||

Division of the chapters :

f. ke : iti payogasiddhiyaṃ sandhikaṇḍo paṭhamo—f. ge :
 i. p. nāmaka. dutiyo—f. ghū : i. p. kārakak. tatiyo—f. nḷi—nḷi :
 i. p. samāsaka. catuttho—f. cḷi : i. p. nādika. pañcama—f. jā :
 i. p. tyādika. chaṭṭho—f. jhī' : iti p. khādika. sattamo.

The passage of the Payogasiddhi, which concerns the sandhi of vowels, is the following :

f. ki—kū. *sandhi vuccate* | lokaaggapuggalo paññāṇḍriyaṃ
 tīpi imāni no hi etaṃ bhikkhuni (should be : bhikkhuniovādo)
 mātuupaṭṭhānaṃ sametu āyasmā abhibhūāyatanāṃ dhanam
 me atthi sabbe eva tayo assu dhammo (*sic*) asanto ettha na
 dissanti itī dha | saraṣaṃñāyaṃ || *saro lopo sare* || sare saro
 lopaniyo hoti | saro ti kārīyiniḍḍeso lopo ti kārīyaniḍḍeso (s. t.
 kārīyan. l. t. kiriyān. ?) | lopo adassanaṃ anuccāraṇaṃ | saro
 ti jāttekavacanavasena vuttaṃ | sare ti opasilesikādhārasat-
 tamī tato vaṇṇakālavayavadhāne kārīyan na hoti | tvam asi
 katamā cānanda aniccasaṃñā ti | evaṃ sabbasandhisu | vidhīti
 vattate || sattamiyaṃ pubbassa || therayaṭṭhinyāyena pavattate
 paribhāsā dubbalaṇḍhino paṭiṭṭhābhāvato | sattaminiḍḍese

pubbasseva vidhīti pubbasaralopo | lokaggapuggapuggalo
(sic) paññindriyaṃ tñimāni no hetam bhikkhunovādo mātu-
 patthānam sametāyasmā abhibhāyatanam dhanam matthi
 sabbeva tayassu dhammā asantettha na dissanti | pubbassa
 kāriyavidhānā sattamīnidditthassa paratāvagamyate ti pare
 tu parivacanam pi ghaṭato | yassa idāni samñā iti. chāyā iva.
 iti api. assamañi āsi. cakkhuindriyaṃ. a(kata)ññū āsi. ākāse
 iva. te api. vande aham. so aham. cattāro ime. vasalo iti.
 Moggallāno āsi. bijako kathā eva. kâpoto evā tidha | pubba-
 saralope sampatte saro lopo sare tv eva | *paro kvaci* || saramhā
 paro saro kvaci lopaniyo hoti || yassa dāni saññāti chāyāva
 itipi assamañisi cakkhundriyaṃ akataññusi ākāseva tepi van-
 deham soham cattārome vasaloti Moggallānosi bijako kathāva
 kâpotova | kvacīti kim paññindriyaṃ paññindriyāni sattut-
 tamo ekūnavīsati sassetesu gatovādo ditthāsavo ditthogho
 cakkhāyatanam namkunettha labbhā (?) | vivakkhāto san-
 dhayo bhavantīti nāyāvatticchāpi idha sijjhati | kvacīty adhi-
 kâro sabbasandhisu tena nâtippasaṅgo | assa idam vātaṭritam
 na upeti vāmaūru ati iva aññe viudakam itidha | idam pacchi-
 modāharaṇam ca yaṃ (?) avanne lutte e o honti (hontīti ?)
 gāhassa nisedhanattham | pubbasaralope | saro veti ca vat-
 tate || *yuvanñanam e o luttā* || luttā sarā paresam ivanṇu vaṇ-
 ñanam e o honti vā yathākkamam | yathāsamkhyānudeso
 samānānam | vaṇṇaparena savanṇo pi | vaṇṇā saddo (vaṇṇa-
 saddo !) paro yasmā tena savanṇo pi gayhati sayañ ca rūpan
 ti iṇam pi e o | sabbattha rassajātīniddese dīghassāpi ga-
 haṇattha(m) idham *(sic)* āraddham | tassedam vāteritam no-
 peti vāmoru atevaññe vodakam | vā tv eva tassidam | katham
 pacorasmin ti yogavibhāgā | pati urasmin ti vibhajja yavā-
 sare ti yakāre tavaggavaraṇā dinā mo (co !) vaggalasehi te
 ti pubharūpañ ca yuvanñanam e o ti ussa o ca | lutteti
 kim dasa ime dhammā yathā idam kusalassa upasampadā |
 atippasaṅgabādhakassa kvacisadassānuvattanato na vikap-
 pavidhi niyanā *(sic)* | tena upeto aveccāni *(sic)* evamādisu
 vikappo tārakitā sassindriyāni *(sic)* mahiddhiko sabbītiyo
 tenupasaṅkami lokuttaro tiādisu vidhi ca na hoti | paṭisa-
 dāharavutti assa sabbavitti anubhūyate viañjanam viākato dāsi
 aham ahu vā pure anu addhamāsam anuetai suāgatam suākāro

duâkâro cakkhuâpâtam bahuâbâdho pâtu akâsi na tu eva bhû-
âpanalânîlam itidha | yuvaññanam veti ca vattate | *yavâ sare* ||
sare pare ivañnuvaññanam yakâravakârâ honti vâ yathâkkamam
| paṭisanthâravutyassa sabbavutyanubhûyate byañjanam
byâkato | byañjane dîgharassâ ti dîghe | dâsyâham ahu vâ
pura anvaddhamâsam anveti svâgatam svâkâro cakkhvâ-
pâtam bahvâbâdho patvâkâsi na tveva bhvâpanalânîlam | vâ
tveva viâkato sâgatam | adhigato kho me ayam dhammo
putto te aham te assa pahinâ pabbate aham ye assa te ajja
yâvatako assa kâyo tâvatako assa byâmo ko attho atha kho
assa aham kho ajja so ayam so ajja yo eva yato adhikarāṇam
so aham itidha | *yavâ sare* veti ca vattate | *eonam* || eonam
yakâravakârâ honti vâ sare pare yathâkkamam | byañjane
dîgharassâ ti dîghe | adhigato kho myâyam dhammo putto
tyâham tyâssa pahinâ pabbatyâham yyâvâssa (*sic*) tyajja
yâvatakvassa kâyo tâvatakvassa byâmo kvattho atha khvâssa
aham khvajja svâyam svajja yveva yanvâdhikarāṇam svâ-
ham | vâ tv eva tyajja soham | kvacî tv eva dhanam matthi
puttâ matthi te tâgatâ asantettha cattârōme | goelakam goas-
sam goajinam itidha | sare ti vattate || *gossâvañ* || sare pare
gossa avan âdeso hoti | sa ca | ṭanubandhânekavaññâ sabbassâ
ti (this rule is given by Moggallâyana in the first kaṇḍa,
comp. Pâṇini 1, 1, 46) sabbassa ppasaṅge antasseti vattamâne |
ñanubandho (Moggall. I, comp. Pâṇini 1, 1, 53) | ñakârânu-
bandho yassa so nekavañño pi antassa hotîti okârasseva hoti |
saṅketo navayavonubandho ti (Moggall. I.) vacanâ ñakâras-
sâppayogo | uvaññānantarappadhamsino (?) hi anubandho |
payojanam ñanubandho ti saṅketo | gavelakam gavâssam
gavâjinam | iti eva iti evâ tîdhâ || *ritisseve râ* || evasadde pare
itissa vo hoti vâ || sa ca || chaṭṭhiyantassa (Mogg. I, comp.
Pâṇini 1, 1, 49) || chaṭṭhîniditṭhassa yam kâriyam tadan-
tassa viññeyyan ti ikârassâdeso | âdesitṭhâne âdissatîti âdeso |
itv eva | aññatra yâdese | tavaggavaraññanam ye cavaggaba-
yaññâ ti (Mogg. I; the dental consonants, v, r, ṇ, change
before y into the palatals, b, y, ñ) tassa co vaggalasehite ti
(Mogg. I; y after consonants of the 5 vaggas or after l or s
is changed into the preceding consonant) yassa ca cakâro |
icceva | eveti kiṃ iccâha | tiaṅgulam tiaṅgikam bhûâdayo

migi bhantā udikkhatīyādi sandhayo vuccante || mayadā sare
 ti (comp. Kaccāyana, 1, 4, 5) vattate || vanataragā cāgāmā ||
 ete mayadā cāgāmā honti vā sare kvaci | āgamino aniyame
 pi || saro yevāgamī hoti vanādīnan tu nāpakā aññathā hi
 padādīnaṃ yukvidhānaṃ anattakāṃ || etthāgamā aniyatā-
 gamīnaṃ eva bhavanti ce yakārāgameneva nipajjan ti siddhe
 padādīnaṃ kvacīti (Mogg. fol. kri) byañjanassa yuk āgamo
 nirattthako ti adhippāyo | tivaṅgulaṃ tivaṅgikaṃ bhvādayo
 migi bhantā vudikkhati pavuccati pāguññavujutā ito nāyati
 cinitvā yasmātiha tasmātiha ajjatagge nīrantaraṃ nīrālayo
 nīrindhano nīrīhakaṃ nīruttaro nīrojaṃ dūratikkamo durā-
 gataṃ duruttaraṃ pāturaṃ ahosi punar āgaccheyya punar uttaṃ
 punar eva punar eti dhir atthu pātaraṃso caturāṅgikaṃ catur-
 ārakkhā caturiddhipādapaṭilābho caturōghanittharaṇattāṃ
 bhattur atthe vuttir esā paṭhavidhāturaṃ eva sā nakkhattarājār
 iva tārakānaṃ vijjuraṃ iyabbhakūte āragger iva sāsapo usa-
 bhor iva sabbhir eva samāsetha puthag eva | rasse pag eva
 lahum essati gurum essati idham āhu kena te idham ijjhati
 bhadro kasāmīva ākāsemahipūjaye ekam ekassa yenaṃ idhe-
 kacce bhāti yeva hoti yeva yathā yidaṃ yathā yeva mā yidaṃ
 na yidaṃ na yidaṃ cha yimāni na va yime dhammā bodhiyā
 yeva paṭhavi yeva dhātu tesu yeva teseva so yeva pāṭiyekkaṃ
 viyañjanā viyākāsi pariyaṇtaṃ pariyādānaṃ pariyuṭṭhānaṃ
 pariyesati pariyosānaṃ niyāyogo udaggo udayo udāhaṭaṃ
 udito udīritaṃ udeti sakid eva kiñcid eva kenacid eva kas-
 micid eva kocid eva sammadattho sammadaññāvimuttānaṃ
 sammad eva yāvadatthāṃ yāvadicchakāṃ yāvad eva tāvad
 eva punad eva yadatthāṃ yadantaraṃ tadantaraṃ tadanāvī-
 mutti etadatthāṃ atthadatthāṃ tadatthāṃ tadatthapasuto siyā
 aññadatthu manasā aññāvimuttānaṃ bahud eva rattim | vā
 tv eva attaatthāṃ vādhitṭhitāṃ pātu ahosi | vavatthitavibhā-
 sattā vādhiṅkārassa byañjanato pi | bhikkhūnaṃ vuṭṭhā-
 peyya ciraṃ nāyati taṃ yeva | chaabhiññā cha ahaṃ chaasīti
 cha amsā cha āyatanāṃ itidha | vā sare āgamo ti ca vattate ||
chā lo || chasaddāparassa sarassa lakāro āgamo hoti vā | chāti
 anukaraṇattā ekavacanāṃ | chaḷabhiññā chaḷ ahaṃ chaḷasīti
 chaḷ amsā chaḷ āyatanāṃ | vā tv eva | chaabhiññā || lopo
 adassanīṃ ṭhānīṃ yaṃ āmadḍīya dissati ādeso nāma so yātu

asantuppatti âgamo || *sarasandhi* || kaññâ iva kaññâ iccâdi
 sarasandhinisedho vuccati | pasaṅgapubbako hi paṭisedho |
 pubbaparasarānaṃ lope sampatte | saro veti ca vattate | *na
 dve vā* || pubbaparasarā dve pi vā kvaci na lupyante | kaññâ
 iva kaññeva kaññâ va | Sâriputta idhekacco ehi Sîvaka utṭhehi
 âyasmâ Ânando gâthâ abhâsi devâ âbhassarâ yathâ tevijjâ
 idhippattâ ca bhagavâ utṭhâyâsanâ bhagavâ etad avoca
 abhivâdetvâ ekamantaṃ atṭhâsi gantvâ olokento bhûtavâdî
 atthavâdî yaṃ itthiṃ araham assa sânavatî âha pâpakârî
 ubhayattha tappati nadî ottharati ye te bhikkhu appicchâ
 âmantesi bhikkhû ujjhâyimsu bhikkhû evam âhamsu imas-
 miṃ gâme ârakkhakâ sabbe ime katame ekâdasa gambhîre
 odakantiko appamâdo amatapadaṃ saṅgho âgacchatu ko imaṃ
 pathaviṃ vijessati âloko udapâdî eko ekâya cattâro oghâ are
 aham pi sace imassa kâyassa no abhikkamo aho acchariyo
 attho anto ca atha kho âyasmâ atho utṭhavacittakâ tato
 âmantayi satthâ ti evamâdayo idha kâlavyavadhâneneva sij-
 jhanti | kvacîti kiṃ âgatattha âgatamhâ katamassacâro appas-
 sutâyaṃ puriso camarîva sabbeva sveva eseve nayo parisud-
 dhettâyasmanto nettha kutettha labbhâ sakhesabbrahmaṇâ
 tathûpamaṃ yathâ vâ jivhâyatanaṃ avijjogho itthindriyaṃ
 abhibhâyatanaṃ bhayatupatṭhânaṃ saddhidha vittaṃ puri-
 sassa setṭhaṃ || *sara sandhinisedho* ||

76.

36 leaves, signed with the Sinhalese letters ka—gî; 9—8
 lines; Sinhalese writing.

Paḍasâdhana, grammatical work of *Piyadassi*, belonging to
 the school of Moggalâyana. The work begins:

buddhambujaṃ namassitvâ saddhammamadhubhâjanaṃ
 guṇâmodapadaṃ saṅghamadhubbatanisevitaṃ |
Moggalâyanâcariyavaraṃ ca yena dhîmatâ
 kataṃ lahum asandiṭṭham anûnaṃ *Saddalakkhaṇaṃ* |
 ârabhisam samâsena bâlatthaṃ *Paḍasâdhanam*
Moggalâyanasaddattharatanâkarapaddhatiṃ |
 saññâpariggaheneva lakkhaṇesu sarâdayo
 ñâyantîti tam evâdo dassayissaṃ vibhâgato |

The concluding stanzas run thus (compare d'Alwis, Introd. xiii) :

paratthāya mayā laddham (mayā 'raddham?) katvā (ka-
tvāna?) Padasāadhanam
puññaena tena loko 'yam sādhetu padam accutam |
saddhāsayaena parisuddhagunoditena sarena sārāyati-
saṅghanisevitena
ramme 'nurāddhanagare vasatambujena vidvālinam nija-
visuddhakulaṇḍajena |
mānentena tathāgatam paṭipadāyogehi saddhāluyā
niccābaddhataponalehi nikhilappāpārisantāpitā
saddhammavhayasīhateḷaṭṭhitiyā cāmīkaratthālinā
nānāvādikudittibhedapaṭunā vāṇīvadhūsāminā |
sattānam karuṇāvatā guṇavatā pāramparan dhīmatā
therenā 'tumaṇḍapaṇḍaragato yo saddasatthādisu
Moggalāyanavissuten ' iha suvacchāpo vinīto yathā
so 'kāsi *Piṇḍassī* nāma yati 'dam byattam sukhappattiyā |
vutto ca vuttam upabhoginiyā sakāya pīnappayodharava-
nāpagasevikāya
rambhāvihāravadhuyā tilakātulena santena Kappinasa-
mavhayamātulena |
Devīrājavihāramhi ramme nivasatā satā
padassedam *Piṇḍassī* therena vihitam hitam |

The disposition of the work is contained in the following dates : saññāvidhāna (ends f. ka')—sandhi vuccate (f. ka')—atha nāmāni vuccante (f. ki')—atha saṅkhyāsaddā vuccante (f. kaḥ')—athāsaṅkhyam uccate (tam duvidham pādī-cādibhedena) (f. khā)—vuttāni syādyantāni, atthekattham uccate (f. khā)—atha itthiyappaccayantā niddisīyante (f. khu)—atha nādayo (nādayo!) vuccante (f. khu')—atha tabbādayo vuccante (f. khe)—idāni tyādayo vuccante (f. khau').

I give now as a specimen of the Padasādhana the chapter treating of the sandhi of vowels (f. ka'—ki') :

sandhi vuccate | purisaūttamo paññāindriyam satiārakkho
bhogīndo cakkhuāyatanam abhibhūāyatanam dhanam me
atthi kuto etthā tidha | saro lopo sare | sare saro lopaniyo
hoti | sare topasilesikādhārasattamī tato vaṇṇakālavayavadhāne

kâriyam na hoti | tvam asi katamâ cānanda aniccasaññā ti |
 aññatthā pi samhitāyam (this seems to be corrected into sam-
 hatāyam) opasilesikādhāre yeva sattamī | vidhīti vattamāne |
 sattamiyam pubbassa | sattamīniddese pubbasseva vidhīti
 pubbasaralopo | purisuttamo paññindriyam satārakkho bho-
 gindo cakkhāyatanaṃ abhibhāyatanaṃ dhanam matthi ku-
 tettha | pubbassa kâriyavidhānā sattamīnidditthassa paratā-
 vagamyate ti pare tu parivacanam pi ghaṭato | so ahaṃ
 cattāro ime yato udakaṃ pāto evā nīdha (sic) | saro lopo
 sare ti vattate | *paro kvaci* | saramhā paro saro kvaci lopaniyo
 hoti | sohaṃ cattārome yatodakaṃ pātova | kvacīti kiṃ pañ-
 ñindriyam | assādhikāro sabbasandhisu | tassa idaṃ tassa
 idaṃ vātaīritam sītavātaīritam sītaūdakam sītaūdakam vāma-
 ūru vāmaūru itīdha | pubbasaralopo | saro veti ca vattate |
yuvanṇānam e o luttā | luttā sarā paresaṃ ivanṇuvanṇānam
 e o honti vā yathākkamaṃ | vaṇṇaparena savanṇo pi | vaṇ-
 ṇasaddo paro yasmā tena savanṇo pi gayhati sayaceti (sic)
 iūnam pi e o | tassedam tassīdam vāteritam vātīritam sītoda-
 kam | byañjane dīgharassā ti dīghe | sītūdakam | vāmoru
 vāmūrū | lutteti kiṃ | dasa ime | atīta(ati!)ppasaṅgabādha-
 kassa kvaci saddassānūvattanato na vikappavidhi niyatā | tena
 upeno (sic) ti evamādisu vikappo nārakikādisu (sic) vidhi ca
 na hoti | viākāsi viākāsi suāgataṃ suāgataṃ tīdha | yuvanṇā-
 nam veti ca vattate | *yavā sare* | sare pare ivanṇuvanṇānam
 yakāravakārā honti vā yathākkamaṃ | akārassa dīghe | vyā-
 kāsi | ca(va!)nataragā cāgamā ti (see Kacc. 1, 4, 6) yāgame |
 viyākāsi | svāgataṃ sāgataṃ | kvaci tv eva yānīdha | te ajja
 te ajja so ayam so ayam itīdha | yavāsare veti ca vattate |
eonam | eonam yakāravakārā honti vā sare pare yathākka-
 mam | tyajja tejja | byañjane dīgharassā ti dīghe | svāyam
 soyam | kvaci tv ava (sic) dhanam matthi | goelakam itīdha |
 sare ti vattate | *gossāvaṇ* | sare pare gossa avaṇ ādeso hoti | sa
 ca | ṭanubandhānekavaṇṇā sabbassā ti sabbassa ppasaṅge |
 antasseti vattamāne | nanubandho | nakāronubandho yassa
 so nekavanṇo pi antassa hotīti nakārasseva (read, okārasseva)
 hoti | saṃketo navayavonubandho ti vacanā nakārassāppa-
 yogo | payojanam nanubandho ti saṃketo | gavelakam | iti
 eva iti evā tīdha | *vitisseva vā* | evasadde pare itissa vo hoti

vā | sa ca | chaṭṭhiyantassa | chaṭṭhiniddiṭṭhassa yaṃ kâriyaṃ
 tadantassa viññeyyan ti ikârassâdeso | ṭhânînamaddiya dissati
 (?) uccâriyatîti âdeso | itv eva | aññatra yâdese | tavaggava-
 raṇānaṃ ye va (ca!) vaggabayaṇā ti tassa co vaggalasehi
 te ti yassa ca cakâro | icceva | duaṅgikaṃ ciitvâ ajjaagge pâtu
 ahesuṃ pâ eva idha ijjati (*sic*) pariantaṃ atthamâtîdha (atta-
 attham itîdha!) | mayadâ sare ti vattate | vanataragâ câgamâ |
 ete mayadâ câgamâ honti vâ sare kvaci | âgamino aniyame
 pi | saro evâgamî hoti vanâdînan tu ñâpakâ aññathâ ti padâ-
 dînam yukvidhânam anattakam | duvaṅgikaṃ cinitvâ ajja-
 tagge pâtur ahesuṃ | byañjane dîgharassâ ti rasse | pageva
 idham ijjhati pariyantaṃ attadattham | vâ tv eva atthattham
 (*sic*) | chaabhiññâ chaabhiññâ tîdha | vâ sare âgamo ti ca
 vattate | châlô | chasaddâ parassa sarassa lakâro âgamo ti vâ |
 chalabhiññâ chaabhiññâ | *sârasandhi* | kaññâ iva kaññâ iva
 kaññâ ivâ tidha | pubbaparasarānaṃ lope sampatte | saro lopo
 ti ca vattate | *na dve vâ* | pubbaparasarâ dve pi vâ kvaci na
 lupyante | kaññâ iva kaññeva kaññâ va || *sarasandhinisedho* |

77.

19 leaves signed with the Burmese letters ka—khe; 8
 lines; Burmese writing. Sakk. 1146. See Catalogue of the
 Burmese MSS., No. 3490, 1.

Oḍḍanirutti, Pāli grammar based on Kaccâyana's system.
 The work begins :

namo, *etc.* |

vattuttayaṃ namassitvâ *Kaccâyanañ* ca pubbake

niruttimhi pavakkhâmi vacanaṃ me nibodhaya |

sarâ sare lopam | ekavacanaggahaṇena sabbaggahanāṇa-
 yayanattham (*sic*) kâtabbam | byañjanasampinḍanattham
 sarâsare lopam | sarâ asare lopam |

78.

50 leaves, signed with the Burmese letters taṃ—nâḥ;
 9 lines; Burmese writing. Sakk. 1146=A.D. 1785.

The *Sâramañjûsâ*, commentary on the *Saddasârattahajâlinî*.

Begins after an invocation of the ratanattaya (yo buddhasûro amitandhakâraṃ hantvâna, *etc.*) :

nânâgandhesu sârattham gahetvâ 'bhimataṃ nayam
vaṇṇayissam samâsena *Saddasâratthajâlinim.*

vividhanayasamannâgataṃ vicittâcariyasamayasaṃmohitaṃ
paramavicittagambhīraññaoggaḥhasamattham pakaraṇam
idam ârabhanto yam âcariyo tâva ratanattayapaṇāmaṃ
karonto âha namassitvânâ tiâdi, *etc.*

79.

13 leaves, signed with the Burmese letters lāḥ—vāḥ ; 10 lines ; Burmese writing. Sakkaraj 1158=A.D. 1797.

The 24th pariccheda (âkhyâtakappa) of the grammar *Saddanidhi* or rather *Saddanîti* (see d'Alwis Kacc. p. 115), which is said to be ascribed by the Burmese to Aggavaṃsa of Pagan (A.D. 1160).

Begins : namo, *etc.* |

ito 'param pavakkhâmi saddhamme buddhasâsite
kosallatthâya sotûnam kappam âkhyâtasavhayaṃ |
tattha kiriyam akkhâti ti âkhyâtam kiriyâpadaṃ.

80.

19 leaves, signed with the Burmese letters ka—khe ; 9 lines ; Burmese writing ; Sakk. 1146=A.D. 1785.

Ṭikâ on the *Vâcakopadesa*, very incorrect MS. The introductory stanzas run thus :

namo *etc.*

tilokindamukhampojagambherâjâbhirâjini
rammataṃ me manovâni navaṅgaṣetavaṇṇini |
puppâcariyasabhânam nayam nissâya sâdhakam
viracissâmi Vâcakam-upadesakavaṇṇanam |

The *Vâcakopadesa*, written in Burma, treats on the grammatical categories from a logical point of view ; as the ṭikâ, however, never gives a coherent explanation of its contents, but only comments on single words, it is scarcely possible to form an accurate idea of the work itself. The commen-

tary on the conclusion of the Vâcakopadesa (f. khu, *etc.*) furnishes some dates about its author. The work is said to have been composed in Sakkar. 967 (=A.D. 1606); then the commentary goes on (f. khî): Turaṅgapappato Pamyānagarato nâtidûre naccâsanne dvikosamatthe thâne nânâuppalaṃsañ-channâya sasîlâvâpiyâ samipe papputakuṭacetiyavihâralenâ-dihi virâjîto Turaṅganâmakko eko pappato atthi. tasmiṃ—Turaṅgapappatavâsīnaṃ—vasâlaṃkârabhûtena—*Mahâvijitâ-vitinâmakena* ayaṃ *Vâcakamupadesako* nâma gandho kato ti yojanâ.

The commentator then gives his own name, which is identical with that of the author: iti Cacc keiṇ ti khyâta-parassa pacchimadvârasamime mahâtherânâṃ âvâsena Mahiyaṅgaṇo nâma thûpo atthi. tassa uttaradisâbhâge pâkârasamipe Avavhanagarindassa 'maccena râjânâya kârîte kuṭâ-kâravirâjîte tibhumikâvâso vâsantena *Mahâvijitâvi* itinâmakena mahâtherena katâyāṃ *Vâcakopadesakattavaṇṇanâ*.

81.

10 leaves, signed with the Sinhalese letters ka—kḷi; 9 lines; Sinhalese writing.

Namavaranaḃgilla, grammatical work on declension. See Westergaard, Catal. p. 28.

82.

37 leaves, signed with the Sinhalese letters ka—gi, which is written by mistake instead of gî; kṛi is put twice. 8—10 lines; Sinhalese writing.

The *Abhidhânappadîpikâ*.

83 (Turnour).

Another copy of the same work, preceded by the Bâlâvâtâra (No. 71), followed by a Pâli-Sinhalese vocabulary (No. 90). 29 leaves, signed with the Sinhalese letters ka—khau; one leaf has got the two marks khî and khu. 9 lines. Sinhalese writing.

84.

166 leaves, signed with the Sinhalese letters ka—tû. 7-10 lines. Sinhalese writing.

Abhidhânappadîpikâ-sanyaya (text with Sinhalese translation and explanations).

85.

Burmese MS., see the Burmese Catal., No. 3430.

The *Abhidhânappadîpikâ* with Burmese Nissaya. I give the introductory ślokas as they are written in the MS., marking by B. the various readings of the same text as repeated in sections in the Burmese version.

râjarâjaṃ mahâpuñ(ñ)am dhammadhammaṃ mahâdhu-
naṃ

saṅghasaṅghaṃ name câraṃ namitvâ câdaraṃ (âdaraṃ
B.) tayaṃ |

yo ratthindaïdagindho (°gindo B.) jagindajagumânadho
puñ(ñ)â (puña B.) bhûpâdhipuñ(ñ)o ca cakkârahasulak-
khaṇo |

asambhinno ca vaṃsena putto Goribhasâmino

susuto ca Mahâdhammarâjâdhipatinâminâ |

samputto caturāṅgehi dasarâjavataṃ caro

hitattayaṃ bahusuto dhâreti buddhapetakaṃ |

so pasanto (passanto B.) bhûpâlo va vajirûpamacakkhunâ

nissayesu purāṇesu 'bhiddhânassa unâdhikaṃ |

cakkamûlaṃ (°malaṃ B.) idaṃ satthaṃ kârethacariye
mama

vadeti mahâmatassa mahâsatvivarâjino |

uyyojito bhûpâlassa sâsanassa jutattino (jutaththino B.)

vâcâya senâpatino (°nâ B.) teneva cittabuddhinâ |

satamandiravârîte râjaseyye vasantohaṃ

kiñci taṃ apanetvâna (°tvâ B.) likkhissaṃ navanissayaṃ |

Conclusion :

Jambûdîpatale ra(t)ṭhaṃ sabbara(t)ṭhâna (°naṃ B.) ke-
tajaṃ (ketujaṃ B.)

Tambadîpaṃ Mramma(t)ṭhânaṃ mahâra(t)ṭhehi vâritaṃ |

ratanâpuram yaṃ tattha pāsādûlâram âlayam
 râja(t)ṭhânam manoramam nadinagavanappullam |
 Mahâdhammarâjâdhipatîti bhûpati tattha yo
 medhâvi dakkho paṇito vicitto cittapaṇ(ṇ)avâ |
 susippo dhatavacano tikkhatejo ripujjayî
 kesaro va atisûro susurûpo vayena vâ |
 yena râjaṭhâni seyyathûpakûpavanehi ca
 atije(t)ṭhamandirehi nâgassehi (nâgassehi B.) ca sobhitâ |
 kârîte teneva seyye nânâbhavanabhûsite
 Kittijayaṭhapakhyamhi satamandiravârîte |
 saddhamma(t)ṭhikâmena vasatâ santavuttinâ
 dvikkhattum laddhalañcena mahâtherena dhîmatâ |
 tassedisanuggahañ cāsâdhâraṇam u(y)yojitaṃ
 patvâna racito peso (yeso B.) Abhidhânassa nissayo |
 niṭṭhito so sakkarâje sahasse '(t)ṭhasatâdhike
 je(t)ṭhamâse jṇhapakkhe sattamiyaṃ gaguddine |

86.

5 leaves, signed with the Sinhalese letters ka—ku ; 8 lines ;
 Sinhalese writing.

Dhâtupâṭha. Begins: namo *etc.* bhû sattâyaṃ. ku sadde.
 aṅka lakkhaṇe. saṅka saṅkāyaṃ. See Westergaard's Catal.
 p. 59.

87.

6 leaves, signed with the Sinhalese letters ka—kû ; 9 lines ;
 Sinhalese writing.

Dhâtumañjûsâ. Begins: namo *etc.*

niruttinikarâpârapârâvârantagaṃ munim
 vanditvâ dhâtumañjûsaṃ brûmî pâvacanañjasam.

Subscription : *Kaccâyana dhâtumañjûsâ samattâ.*

88.

22 leaves, signed with the Sinhalese letters ka—khû ; 8-9
 lines ; Sinhalese writing.

Vuttodaya, prosodical and metrical work, by *Sangharakkhi-*
tatthera, followed by a Sinhalese translation and explanation.

89.

21 leaves, signed with the Burmese letters ka—kho ;
9 lines ; Burmese writing. Sakk. 1146=A.D. 1785.

Ṭikâ called *Vacanattahajotikâ* on the *Vuttodaya*, by the Thera
Samantapâsâdika. See Minayeff, in the *Mélanges Asiatiques*,
vi. 196. The MS is very incorrect. Begins : namo *etc.* |

natvâ buddhâdiccam pubbam veneyyuppalabodhakam
vaṇṇayissam samasena Vuttodayam padakkamam |
porāṇehi katâ ṭikâ na sâ sabbatthabodhakam
vacanatthañ ca ekattham adhippâyañ ca bhâsato |

90 (Turnour).

74 leaves, signed with the Sinhalese letters ka—ñlî ; 8-10
lines ; Sinhalese writing. Third part of No. 71.

List of words, Pâli and Sinhalese, called on the covering
plate *Akârâdi*. Begins : namo buddhâyayi | akko sūryyâyi |
akko varagāsayi | amko enamberiyayi.



III.—HISTORICAL AND MISCELLANEOUS WORKS. .

91.

118 leaves, signed with the Sinhalese letters ka—ju (there is a repetition of the leaf ju signed with the same letter); 10 lines; Sinhalese writing.

The *Mahāvamsa*. This copy ends, like the Copenhagen MS. (Westerg. Catal. p. 54), in the 90th chapter, but it contains a few verses more. The last verse is :

tattha Uppalavaṇṇassa devarājassa bhāsuram,
rūpam patitṭhapetvāna mahāpūjam pavattayi.

92 (Turnour Collection).

85 leaves, signed with the Sinhalese letters ka—cu; each page is divided into three columns; 7 lines; Sinhalese writing.

The same work. The MS. ends in the 42nd chapter; the last verse is :

Mahāmahindatheramhi tam ṭhānam samupāgate
teracchā eva netū ti katikuñ ceva kārayī.

93 (Turnour Collection).

Two volumes. The first contains 100 leaves, the first 98 being signed ka—chā; the pages are marked with the European numbers 1-195; 9 lines. The last two leaves (ka—kā) contain an index of the chapters. The second volume contains 100 leaves signed chi—ḍū; the pages are marked with the numbers 196-394; 8-9 lines.

The same work. The first volume ends short after the beginning of chapter 58.—Turnour's edition of the *Mahāvamsa* (Ceylon, 1837) is doubtless based on this MS.

For enabling the reader to form an idea of the critical condition of the text, I select one specimen from the original Mahāvamsa, and another from its continuation, giving the text according to No. 91, and subjoining the readings of No. 92 and No. 93.

From Chapter XXXII. Turnour, p. 193.

anitṭhite chattakamme sudhākamme ca cetiye
 maraṇantikarogena rājā āsi gilānako |
 Tissaṃ pakkosayitvā so kaniṭṭhaṃ Dīghavāpito
 thūpe anitṭhāpehīti abravī |
 bhātuno dubbalattā so tunnavāyehi kārīya
 kaṇṇukam sūddhavattehi tena chādiya cetiyam |
 cittakārehi kāresi vedikam tattha sādhuṇam
 pantipunnaghaṭṭānañ ca pañcaṅgulakapantikam |
 chattakārehi kāresi chattaṃ velumayaṃ tathā
 kharapattamaye candasuriyaṃ muddhavediyaṃ | 5
 lākhākumkumakeh' etaṃ cittayitvā sucittikam
 raṇṇo nivedayī thūpe kattabbam niṭṭhitam iti |
 siviṇṇāya nipajjitvā idhāgantvā mahīpati
 padakkhiṇam karitvāna siviṇṇā ceva cetiyam |
 vanditvā dakkhiṇadvāre sayane bhūmisanthate
 sayitvā dakkhiṇapassena so Mahāthūpam uttamam |
 sayitvā vāmapassena Lohapāsādam uttamam
 passanto sumano āsi bhikkhusamghapurakkhato |
 gilānapuccanattāya āgatehi tato tato
 channavutṭi koṭṭiya bhikkhu tasmiṃ āsu samāgame 10
 gaṇasajjhāyam akarum vaggabandhena bhikkhavo
 Theraputtābhayaṃ theram tatthādisvā mahīpati |
 atṭhavāsa mahāyuddham yujjhanto aparājaya
 yo so na paccudāvatto mahāyodho vasi mama |
 maccuyuddhamhi sampatto disvā maṃṇa parājayaṃ
 idāni so man topeti therō Therasutābhayo |
 iti cintiya so therō jānitvā tassa cintitam
 Karindanadiyā sise vasaṃ Pañjalipabbate |
 pañcakhīṇāsavasataṃ parivārena iddhiyā
 nabhasāgamma rājānam atṭhāsi parivāriyam |

Readings of No. 92: 1 mārāṇantikarogena—2 thūpe anitṭhi-

taṃ kammaṃ niṭṭhāpehīti abrūvi—3 °vatthehi—4 pañcaṅguli-
kap°—7 mahīpatī. padakkhinam. siviḱāyeva—8 bhūmis°—
9 āsī—10 bhikkhū. āsum—12 aparājayam—13 sampatte.
maññe. maṃ nopeti—14 cintesi. sīse—15 parivāretvāna.
parivāriya.

No. 93: 1 mār°—2 thūpe anitṭhitam kammaṃ niṭṭhāpehīti
abruvi—3 °vatthehi—4 pantīp°. paṅguṇicalakap°, *corr.*:
pañcaṅgulakap.—6 lākhākumkuttakeh', *corr.*: °makeh'—
7 siviḱāyeva, *corr.*: °kāyeva—8 bhūmis°—9 pasanto, *corr.*:
passanto—10 bhikkhū. āsum—12 aparājayam—13 sampatte.
maññe man nopeti. therāsutābhayo—14 cintayi. sīse.—15
parivāriyam, *corr.*: °riya.

From Chapter XXXVII. Turnour, p. 250.

(Story of Buddhaghosa.)

bodhimaṇḍasamīpamamhi jāto brāhmaṇamānavo
vijjāsippakalāvedī tisu vedesu pārago |
sammāvimānātasamayo sabbavāḍavisārado
vādatthī sabbadīpamhi āhiṇḍanto pavāḍino |
vihāram ekaṃ āgama rattim pāt' amjaḷimatam
parivatteti sampunṇapadam suparimaṇḍalam |
tattheko Revato nāma mahāthero vijāniya
mahāpamṇo ayam satto dametum vaṭṭatīti so |
ko nu bhadrabharāvena viravanto ti abravī
gadrabhānam rave attham kiṇ jānāsīti āha tam | 5
aham jāne ti vutto so otāresi sakam matam
vuttam vuttam viyākāsi virodham pi ca dassayī |
tena hi tvam sakam vādam otārehi ca codito
pāḷimahābhiddhammassa attham assa na so 'dhigā |
āha kassetim manto ti buddhamanto ti so 'bravī
dehi me tan ti vuttehi gaṇha pabbajja tam iti |
mantatthī pabbajitvā so uggaṇhi Piṭakattayam
ekāyano ayam maggo iti pacchā tam aggahi |
buddhassa viya gambhīraghosattānam viyākarum
Buddhaghoso ti ghoso hi buddho viya mahītale | 10
tattha Ñānodayam nāma katvā pakaraṇa tadā
Dhammasaṅganiyo 'kāsi kaṇḍam so Atthasālinam |
Parittatṭhakathaṇ ceva kātum ārabhi buddhimā

tam disvâ Revato thero idam vacanam abravî |
 pâlimattam idhânitam natthi atthakathâ idha
 tathâcariyavâdâ ca bhinnarûpâ na vijjare |
 Sihalâṇḍakathâ suddhâ Mahindena matimâtâ
 saṅgîttittayam ârulham sammâsambuddhadesitam |
 Sâriputtâdigîtañ ca kathâmaggaṃ samekkhiya
 kathâ Sihalaḥhâsâya Sihalesu pavattati | 15
 tam tattha gantvâ sutvâ tvam Mâgadhânam niruttiyâ
 parivatthehi sâ hoti sabbalokahitâvahâ |
 evaṃ vutto pasanno so nikkhamitvâ tato imañ
 dîpam âgâ imasseva raṃṇo kâle mahâmati |
 Mahâvihâraṃ sampatto vihâraṃ sabbasâdhûnam
 mahâpadhânam gharaṃ gantvâ saṃghapâlassa santikâ |
 Sihalatthakatham sutvâ theravâdañ ca sabbaso
 dhammassâmissa eso va adhippâyo ti nicchiyaṃ |
 tattha saṃgha samânetvâ kâtuṃ atthakatham mama
 potthake detha sabbe ti âha vîmaṃsitum satam | 20
 saṃgho gâthâdvayaṃ tassa dâsi sâvatthiyaṃ tava
 ettha dassahi tam disvâ sabbe demâ ti potthake |
 piṭakattayam ettheva suddhim atthakathâya so
 Visuddhimaggam nâmakâ saṅgahetvâ samâsato |
 tato saṃgham samûhetvâ sambuddhamatakovidam
 mahâbodhisamâpamhi so tam vâcetum ârabhi |
 devatâ tassa nepumñam pakâsetum mahâjane
 châdesum potthakam so pi dvattikkhattum pi tam akâ |
 vâcetum tatiye vâre potthake samudâhate
 potthakadvayaṃ aṃṇam pi saṇṭhapesum tahiṃ marû 25
 vâcayimsu tadâ bhikkhû potthakattayam ekato
 ganthato atthato vâpi pubbâparavasena vâ |
 theravâdehi pâlihi padehi vyañjanehi ca
 aṃṇatattam (*corr.* °thattam) ahû neva potthakesu pi
 tîsu pi |
 atha ugghosayî saṃgho tuṭṭhahaṭṭho visesato
 nissamsayam sa Metteyyo iti vatvâ punappunam |
 suddhim atthakathâyâ 'dâ potthake Piṭakattaye
 Ganthâkare vasanto so vihâre dûrasamkare |
 parivattesi sabbâ pi Sihalatthakathâ tadâ
 sabbesaṃ muḥabbhâsâya Mâgadhâya niruttiyâ | 30

sattānaṃ sabbabhāsānaṃ sâ ahosi hitāvahā
 theriyācariyā sabbe pāliṃ viya tam aggahum |
 attakattabbakicesu gatesu pariniṭṭhitim
 vanditum so mahābodhim Jambudīpam upāgamî |
 bhutvā vāvisavassāni Mahānāmo mahāmahim
 katvā puṇṇāni citrāni yathākammam upāgamî |

sabbe pete dharanīpathayo (*corr.* °tayo) maccum accetum
 ante no sakkhimsu pacitasubalā sādhusampannabhogā evaṃ
 sabbe nidhanavasagā honti sattā ti niccaṃ rāgaṃ sammā
 vinayatu dhane jīvite cāpi dhīma ||

Readings of No. 92: 1 °māṇavo. tīsu—2 vādatthi jambudī-
 pamhi—3 parivattesi—5 gadrabhar°. abruvî—6 vutte. osāresi
 —7 tam, *corr.* tvam. pāli°—8 kasseso. brūvî—10 so sobhi—
 11 pakaraṇam. °niyā. °sālinim—12 abruvî—13 pālim°—
 14 sīhalatṭh°—15 katā—17 °matî—18 vibāre sabbasādhu-
 nam. °padhānagharam—19 nicchiya—20 saṃghassamānetvā.
 satim—21 gāthadvayam. sāmattiyaṃ—26 bhikkhu—27 pā-
 līhi. aññatattam—28 pi—30 mūlabh°—31 pālim—32 atha
 katt°. paripariniṭṭhitam—33 dvāv°. mahāmaham. puṇṇāni—
 34 °nipatayo. sadhane.

No. 93: 1 brāhmanam°. tīsu—2 jambud°. asinḍanto, *corr.*
 ah°.—3 sampunnap°—5 gadr°. jānâtîti, *corr.* °siti—6 jāne,
corr. jānāmi. Afterwards the reading of the first hand has
 been restored. osāresi—6 vuttam, *corr.* vuttam vuttam.
 virodham, *corr.* vīrodham—7 pālim°—8 kassetam, *corr.*
 kasseso. brūvî. ganha. pabbajjam tam, *corr.* °jja tam—10
 ghose hi, *corr.* ghoso hi—11 pakaraṇam °niyā. °sālinim—
 12 abruvi—13 pālim°. ācariyāv° *corr.* °yav°—14 sīhalatṭh°.
 ārūlham—15 °dīgītañ ca. katā sīhalabh°—17 mahāmatî—
 18 °sādhunam. °padhānagharam. santikaṃ, *corr.* °kā.—19
 therāvādañ ca. nicchiyaṃ, *corr.* °ya—20 saṃghassamānetvā.
 satam, *corr.* satim—21 gāthadvayam. sāmattiyaṃ—22
 °maggam, *corr.* maggam—23 ārahi, *corr.* °bhi—25 saṃ-
 ṭhāpesum—26 bhikkhu—27 pālihi. aññatattababū, *corr.*
 °mahū. pi—31 pālim—32 atha k°. pariniṭṭhitim, *corr.* °tam
 —33 dvāv°. mahāmaham—34 dharanīpathayo, *corr.* °tayo.
 °sampanna°. dhane, *corr.* sadhane.

94 (Turnour Collection).

236 leaves, signed with the Sinhalese letters ka—nai;
7 lines; Sinhalese writing.

Commentary on the *Mahāvamsa* (see Turnour's Introduction, p. ii). The conclusion and subscription runs thus:

Yā ettāvatā Mahāvamsatthānusārakusaleṇa Dīghasandase-
nāpatinā kārāpita-Mahāparivenavāsinaṃ *Mahānāmo* ti garūhi
gahitanāmadheyyena therēṇa pubbasīhalabhāsītāya Sīha-
atthakathāya bhāsantaraṃ eva vajjiya atthasāraṃ eva gahetvā
tantinayānurūpena katassa imassa Saddapadānuvamsassa
atthavaṇṇanā mayā tam eva sannissitena āradhā pade-
sissariyadubbuṭṭhibhayarogabhayādīvividhaantarāyayuttakāle
pi anantarāyena niṭṭhānam upagatā sā buddhabuddhasāva-
kapaccekabuddhādinaṃ porāṇānaṃ kiccaṃ pubbavamsattha-
ppakāsanato ayaṃ Vamsatthappakāsiniṃ nāmā ti dhāretabbā
| |

Padyapadānuvamsavaṇṇanā vamsatthappakāsaṇi niṭṭhitā.

sukho buddhānaṃ uppādo sukhā saddhammadesanā
sukhā saṅghassa sāmaggi samaggānaṃ tapo sukho |
siddhir astu | subham astu |

Sambuddhapariṇibbānā dvisahassasatattike
vasse asītisampatte māsamhi sāvane paṇa |
kālapakkhe tu tatiye divase potthakaṃ ayaṃ
katvāna lekhaṇaṃ Atthadassinā niṭṭhitaṃ kataṃ |

The conclusion sufficiently shows that Turnour was mis-
taken in stating that this commentary was composed by the
author of the *Mahāvamsa* himself. He was misled probably
by the explanation of the first line of the work, where the
paraphrase as well as the text speaks in the first person.
Excepting such cases, the commentator uses, when speaking
of the author, the third person, calling him the ācariya;
for instance, in the note inaccurately translated in Turnour's
Introduction, p. xxxii, of which I give here the full text:

fol. kha': evaṃ ācariyo paṭhamāya gāthāya ratanattayassa
katābhimānena vibatantarāyo Mahāvamsaṃ pavakkhāmīti
paṭiññaṃ katvā idāni yeva *Porāṇasīhalatthakathāmahāvamsa*
vijjamāne pi kasmā ācariyo imaṃ *Padyapadānuvamsaṃ* akāsi

ti vadeyya tesam tam samkhepam vacanam apacchinditvā Padyapadānuvaṃsassa karaṇe payojanam ca ettha Porāṇa-kaatṭhakathāmahāvamsamhi atisamkhepādayo pi siyā parikkappitā dosā nāma atthi te tato parivajjetvā kathetukāmassa imassa Padyapadānuvaṃsassa attanā karaṇavidhiñ ca dassento dutiyagāthā āha.

It may be observed further that the commentator not only gives different explanations of many passages, himself doubting which is to be preferred, but also various readings; for instance, p. 13, 6, ed. Turn., after having commented on dhurandhare, he adds: dhurandharā ti katthaci likhitan ti.

Finally, if there could remain any doubt, it would be removed by the comments which the *Tikā* gives on Mahāv. p. 21, 5 (fol. ghau):

Dhammarucikā ti ime Abhayagirivāsino bhikkhu, Sāgalikā nāma Mahāsenarañño Jetavanavāsino bhikkhū ti datṭhabbā | tesam Abhayagirivāsino Lamkāḍīpamhi sāsanaṃ patitṭhānā sattarasavassamattādhikesu dvīsu vassasatesu atikkantesu Vattagāmaṇirañño kāle bhagavato āhaccabhāsita-Vinayapiṭakato bandhakaparivāram (read: Khandhakaparivāram) atthantarapāṭhantarakaraṇavasena bhedam katvā theravādato nikkhamma Dhammarucikavādā nāma hutvā tena Vattagāmaninā Abhayagirivihāramhi kārāpate tattha vaṃsu | tato Jetavanavāsino pi ekacattālīsavassamattādhikesu tīsu vassasatesu atikkantesu Jetavanavihārapatitṭhānā pubbe eva Dhammarucikavādato nikkhamma Dakkhinavihāramhi vasitvā te pi bhagavato āhaccabhāsita-Vinayapiṭakato Ubhatovibhaṅgam gahetvā atthantarapāṭhantarakaraṇavasena tam bhedam katvā Sāgalikavādā nāma hutvā Mahāsenarañño Jetavanamhi vihare kārīte vepullam gantvā tattha vaṃsu | tena vuttam Dhammarucikā Sāgalikā Lamkāḍīpamhi bhinnakā ti | tato pana atirekapaññāsamattādhikesu tīsu vassasatesu atikkantesu Bhāgiṇeyyadāṭhāpatissa rañño kāle Jetavanavihāramhi Kurundacullakaparivenavāsi Dāṭhāvedhakanāmako ca bhikkhu tatthe[va] Kolambahāarakaparivenavāsi Daṭhāvedhakanāmako bhikkhu cā ti iti ime dve asappurisacittakā attukamsakaparavaṃsakā ussāpitanikāyantaraladdhikā vihataparalokabbhayadassāvitā vihatadhammasuttikā ca Dhammaruci-

kavâdato Ubhatovibhaṅge Sâgalikavâdato Khandhakapari-vâraṇ ca gahetvâ Mahâvihâravâsino paṭiyekkâ jâtâ ti idaṃ abhûtatthaparidîpakavacanaṇ ca aññavâdantarapaṭisamyut-tavacanaṇ ca attânaṃ pâṭhabbâkhyânantarâgataṃ katvâ likhitvâ ṭhapesuṃ.

The commentary, generally, concisely follows the single words of the text; sometimes it inserts historical excursuses, some of which Turnour has translated in his Introduction to the Mahâvaṃsa. The interest which these passages deserve will justify me, I hope, in repeating here the Pâli text of two of the excursuses given in English by Turnour.

f. ghri'—ghrî (Turnour, p. xxxvii) : ayaṃ pana Susunâgo nâma amacco kassa putto kena posito ti | Vesâliyam hi añña-tarassa Licchavirañño putto | tassâyaṃ evaṃ ekâya nagarasobhiniyâ kucchismiṃ gahitapaṭisandhiko aññatarena amacca-puttena posito ti *Uttaravihâravâsânaṃ atthakathâyaṃ* vuttaṃ evaṃ sati pi mayaṃ samayavirodhabhâvattâ tass' uppattisaṃ-khepamattaṃ dassayissâma | kathaṃ | ekasmiṃ hi samaye kira Licchavirâjâno sannipatitvâ na amhâkaṃ nagaraṃ ṭhânapattâya nagarasobhinikâya virahitaṃ sobhatîti (comp. Mahâvagga, viii. 1, 2) evaṃ maññitvâ aññatarasamâna-jâtikaṃ mâtu-gâmaṃ tasmim ṭhânantare ṭhapesuṃ | tesam aññataro râjâ taṃ gahetvâ attano gehaṃ ânetvâ sattâhaṃ attano gehe yeva vasâpetvâ tasmim gahitagabbho vissajjesi | sâ attano gehaṃ gantvâ paripunnagabbho vijâyanti maṃsapesiṃ vijâyitvâ kin ti pucchitvâ maṃsapesîti vutte domanassappattâ lajjabbayâ pi upaddutâya ukkhaliyâ pakkhipitvâ aññena pidahanena supihitaṃ katvâ dhâtîyâ datvâ paccûsakâle yeva saṃkhârattâhâne ṭhapâpesi | tasmim tâya ṭhapitamatte yeva taṃ nagarapariggâhiko eko nâgarâjâ disvâ attano bhogehi parikkhipitvâ upari mahantaṃ phaṇaṃ katvâ dissamâna-rûpeneva ṭhatvâ attânaṃ disvâ sannipatitesu mahâjanesu sù sù ti saddhaṃ katvâ antaradhâyi | atha kho taṃ ṭhânaṃ upagatajano taṃ disvâ vivaritvâ pariṇatamaṃsapesijaṃ sam-paṇṇalakkhaṇaṃ dhaññavatiputtapaṭilâbhaṃ addasa disvân' assa sañjâtapemo aho-sîti | tattheke amaccuputto tasmim sañjâtapemo taṃ gharaṃ netvâ paṭijagganto nâmagahana-divase amunâ sù sù ti katasaddena nâgarañño rakkhittattâ

Susunāgo ti nāmam akāsi | so tato paṭṭhāya evaṃ tena posiyamāno anukkamena viññubhāvaṃ patvā ācārasampannataro nāgarehi sādhusundarataro 'tīva sammato ahosi | tasmā tassa Nāgadāsakassa rañño kujjhitvā | tehi nāgarehi katābhisekā Susunāgo nāma rājā ti pākaṭṭha ahosi |

f. ghau'—ghah (Turnour, p. xxxviii) : Kālāsokassa puttā tū (p. 21, 7 Turn.) tiādim āha | . . . Kālāsokassa atraja-puttā dasa bhātukā ahesun ti attho | tesam pana nāmam *Atthakathāya* vuttam | nava Nandā tato āsun ti tato dasa bhātunam antarā samānam eva nāmakā Nandanāma nava rājāno ahesun ti attho | tesam hi jeṭṭho pana aññātakulassa putto ti ca paccantavāsiko ti ca tesam navannaṃ uppattikamañi ca *Uttaravihāraṭṭhakathāyaṃ* vuttam | mayam pi samkhepena tesam uppattimattam samayāvirodhamattā kathey-yāma | pubbe kira Kālāsokaputtānam rajje yeva paccantivāsiko eko mahācoro uppajjitvā laddhapakkho raṭṭham vilumpamāno vicarati | tassa manussā pane gāmaghāṭakammaṃ karontā yaṃ gāmaṃ vilumpanti bhaṇḍam tasmim gāme manussehi gāhāpetvā Malayam netvā bhaṇḍam gahetvā manusse ca vissajjenti | ath' ekadivasam te corā evaṃ karontā ekaṃ nibbitikaṃ thāmajavasampannaṃ yodhasadisam purisam gahetvā tena saddhim gāhāpetvā Malayam nenti | so tehi niyamāno te kiṃ vo kammaṃ karontā vicarathā ti pucchitvā tehi bho dāsa purisa na mayam aññaṃ pi kasigorakkhādikammaṃ karoma iminā va nīhārena gāmaghāṭakādini katvā dhanam ca dhaññaṃ ca uppādetvā macchamaṃsasurāpāṇādini paṭiyādetvā khādantā sukhena jīvitavuttiṃ karomā ti vutte sādhu vata ayam eva tesam jīvitavutti aham pi teh' eva saddhim evam eva jīvitam kappeyyāmīti cintetvā puna āha aham pi tumhākaṃ santike vasitvā tumhākaṃ sahāyo bhavissāmīti tumhe mam pi gahetvā vicarathā ti | te sādhu ti tam gahetvā attānam santike vāsāpesum | ath' ekadivasam te corā gāmaghāṭakammaṃ karontā ekaṃ āvudhahatthasurapurisehi sampannaṃ paccantagāmaṃ pavisiṃsu | tesu pavitṭhamattesu gāma-vāsino utṭhāya te majjhe katvā gāmanim gahetvā asinā paritvā jīvitakkhayaṃ pāpesum | corā pana yena vātena vā palāyitvā Malayam gantvā tattha sannipatitvā tassa matabhāvaṃ jānitvā tasmim vinatṭhe amhākaṃ parihānibhāvo

paññâyissati tam hi vinâ amhehi ito patthâya gâmaghâtâdi-
kammakaraṇaṃ nâma kassa bhâro idha vasitum pi na sakkâ
evaṃ no nânâbhâvo vinâbhâvo paññâyissatīti rodamaṇâ nisī-
dīmsu | amu esa puriso te upasaṃkamitvâ kasmâ rodathâ ti
pucchitvâ tehi no gâmaghâtakammakaraṇakâle pavesanikkha-
manâya purecârikasûrapurisassa abhâvakaraṇena rodamaṇâ ti
vutte tena bho tumhe mâ rodatha so yeva kammaṃ kâtuṃ
sakkoti na añño aham eva tam kammaṃ kâtuṃ sakkhissāmīti
itho patthâya mâ cintayitthâ tiādim āha | te tassa vacanena
assâsajâtâ sādhu ti tam purisaṃ tasmī gâmaniṭṭhāne ṭhape-
sum | so tato patthâya aham Nando nāmâ ti attano nāmaṃ
sâvetvâ tehi saddhiṃ purimanayeneva raṭṭhaṃ vilumpamāno
vicaranto attano sabhâtuke ñâtivagge ca sannipâtâpetvâ tehi
pi laddhapakkho hutvâ vicaranto | ath' ekadivasam sapurisaṃ
sannipâtâpetvâ aham bho na idaṃ kammaṃ surapurisehi
kâtabbam amhâdisānaṃ nānucchavikaṃ hinapurisānaṃ eva
idaṃ kammaṃ anucchavikaṃ tasmâ kiṃ iminâ rajjaṃ gan-
hissāmâ ti | te sādhu ti sampaticchīmsu | so tasmīṃ sampa-
ticchite saparivâro yuddhasajjo ekaṃ paccantanagaraṃ gantvâ
rajjaṃ vâ detu yuddham vâ ti | te tam sutvâ sabbe samâ-
gamma tadanurûpâya mantanâya mantetvâ samānacchandâ
tena saha mittasatthavam akaṃsu | iminâ va nayena so
yebhuyyena Jambudîpavâsino manusse hatthagataṃ katvâ
tato Pâtaliputtaṃ gantvâ tattha rajjaṃ gahetvâ raṭṭhaṃ
anusâsamāno na cirasseva kâlam akâsi | tato tassa bhâtara
paṭipâṭiyâ rajjaṃ anussâsīmsu | te pana sabbe dvâvîsati vassāni
rajjaṃ karimsû ti | tena vuttaṃ nava Nandâ tato âsum | pe |
rajjaṃ samanussâsiyun ti | pe | tattha kamenevâti vuddha-
paṭipâṭiyâ eva | tesam pana kaniṭṭho navamo sayam dhanani-
dahanavittikatâya Dhananando nâma ahosi | so hi paṭiladdhâ-
bhiseko va macchariyâbhhibhûto dhananidahanakammam eva
me kâtuṃ vaṭṭatīti cintetvâ tato tato asītikoṭippamānaṃ dha-
nasañcayam katvâ sayam eva tam gâhapetvâ Gaṃgâtîraṃ
gantvâ sâkhâvaraṇena Mahâgaṅgaṃ pidahâpetvâ mâtikañ
ca katvâ tato udakaṃ aññatthaabhimukhaṃ kârâpetvâ anto-
Gaṅgâya pāsânatale mahantaṃ âvâtaṃ kârâpetvâ tattha dha-
naṃ nidahitvâ tatopari pāsâṇe santharâpetvâ tatopari udaka-
nivâraṇatthâya vilinaloham okirâpetvâ gulapāsâṇe attharâ-

petvā puna sodakam vissajjāpetvā tam pakatipāsānataḷam
 viya jāte udakam vissajjāpesi | puna attano ānāpavattana-
 tṭhāne cammajaturukkhapāsānapavattāpanakāraṇādīhi dha-
 nasañcayam kārapetvā tattheva akāsi | evaṃ katipayavārehi
 akāsi vuttam hoti | tena avocumha tesam pana kaniṭṭho
 navamo sayam dhananidahanavittikattāya Dhananando nāma
 ahosi ti | Moriyānan ti attānam nagaram siriya eva sañjātam
 Moriyā ti laddhavo(hā)raṇam khattiyānan ti attho | tehi
 pana dharamāne yeva bhagavati Viḍuḍḍhabhena upaddutā
 te pi Sākiyā Himavantam pavisitvā aññataram salīlaya sam-
 pannaṃ ussannapipphalipavanādīhi pādapavanehi upasobhi-
 tam ramaṇīyam bhūmibhāgam disvā tatthā 'bhinivittāpema-
 hadayā tasmim tṭhāne suvibhattam mahāpathadvāraakoṭṭha-
 kam thirapākāraparikkhittam āramaṃyānādivividharāma-
 ñeyyasampannam nagaram māpesum | api ca tam mayūragi-
 vasaṃkāsam chadanitṭhikapasādapanti koṇcamayūragananā-
 dehi pūritam ugghositaṃ ca ahosi | tena te tassa nagarassa
 sāmīno Sākiyā ca | tesam puttapaputtā ca sakala-Jambudīpe
 Moriyā nāmā ti pākātā jātā | tato ppabhūti tesam vaṃso
 Moriyavaṃso ti vuccati | tena vuttam Moriyānam khatti-
 yānam vaṃse jātan ti |

95 (Turnour Collection).

125 leaves, signed with the Sinhalese letters ka—jo. Sin-
 halesse writing. The MS. contains three different works :

1. fol. ka—gu (each page is divided into 3 columns; 7 lines).
 The *Dīpavaṃsa*. This manuscript belongs to the better class,
 though it is not free from the great deficiencies common to all
 MSS. of the *Dīpavaṃsa*.

2. fol. gū—cai (8 lines). The *Dāthavaṃsa*.

3. fol. co—jo (7 lines on an average). At the end of the
 MS. there is a Burmese subscription, apparently written by a
 different hand from that in which the work itself is written.
 It is dated in Sakk. 1136=A.D. 1775. The *Lalāṭadhatuvāṃsa*,
 prose with a few intermixed verses.

Begins: namo etc. |

sambuddham atulaṃ suddham dhammaṃ saṅghaṃ anu-
taraṃ
namassitvā pavakkhāmi Dhātuvamsapakāsakaṃ |
tikkhattum āgamā nātho Lamkāḍīpaṃ manoramam
sattānaṃ hitam icchanto sāsanaṃ ciraṭṭhitim |

The chapters of the work are: tathāgatassa gamano nāma paṭhamo paricchedo (ends f. cha')—tathāgatassa parinibbutādhikāro n. dutiyo p. (f. chū')—dhātuparamparāgato n. tatiyo p. (f. chī')—pakinnako n. catuttho p. (f. chām')—dhātuni-dhānādhikāro n. pañcama p. (f. jai).

96 (Turnour Collection).

148 leaves, signed with the Sinhalese letters ka—ñi; 8 lines; Sinhalese writing.

The *Milindapañha*.

97.

207 leaves, signed with the Sinhalese letters ka—ḍam; 8–9 lines; Sinhalese writing.

The same work.

I choose as a specimen of these two MSS. the beginning of the work, giving the text according to No. 96, and subjoining the different readings of No. 97.

namo tassa bhagavato arahato sammāsambuddhassa |
Milindo nāma so rājā *Sāgalāyam* purattame
upagañchi *Nāgasenaṃ* Gaṅgā va yatha sāgaraṃ |
āsajja rājā citrakathim¹ ukkādhāraṃ tamonuḍam
āpucchi nipuno pañhe² tñānāthānagate puthu |
pucchāvissajjanā ceva gambhīratthupanissitā
hadayaṅgamā kannasukhā³ abbhutā lomahamsanā |
Abhidhammavinayogālhā⁴ suttajālasamatthitā
Nāgasenakathā citrā opammehi nayehi ca |
tattha ñānaṃ panidhāya⁵ hāsavitvāna māṇasaṃ⁶
suṇoṭha nipuno (*corr.* nipuṇe)⁷ pañhe kamkhāṭṭhānavi-
dālane⁸ ti |

tam yathānusūyate | atthi *Yonakākaṃ* (*corr.* oṇam)⁹ nānā-
putabhedanaṃ *Sāgalan* nāma nagaraṃ nadīpabbatasohitaṃ
ramanīyabhūmippadesabhāgaṃ¹⁰ āramuyyānopavanatalāka-

pokkharāṇisampannaṃ nadīpabbatavanarāmaṇeyyakam¹¹ sutavantanimmitam nihatapaccattikapaccāmittam¹² anupapīlitam¹³ vividhavicitrādalham¹⁴ attālakotṭhakam¹⁵ varapavara-gopuroraṇam gambhīraparikhapaṇḍarapākāraparikkhittante-puram suvibhattavithi(*corr.* vithi-)caccaracatukkasimghātākam¹⁶ suppasāritāṇekavidhavarabhaṇḍaparipūritantarāpanam vividhadānaggasatasamupasobhitam¹⁷ Himagirisikharasamkāsavarabhavanasatasahassi(*corr.* °ssa-) patimaṇḍitam¹⁸ gajahayarathapanti(*corr.* patti-)samā-kulam¹⁹ abhirūpanara-nāriganānucaritam ākinṇajanamanussam puthukhattiyabrāhmaṇavessasuddham(*corr.* °ddam)²⁰ vividhasamanabrāhmaṇasabbhajanasaṃghātitaṃ²¹ bahuvidhavijjāvantanaṇavīranisevitam kāsikakotūmbarakādīnāṇāvidhavatthāpanasampannam²² suppasāritarucirabahu- (*added:* vidha) pupphagandhagandhāpanagandhagandhitam²³ āsimsanīyyabahuratta- (*corr.* °tana) paripūritam²⁴ disāmukhasuppasāritāpanasimghārivāri- (*corr.* °ni)jaganānucaritam²⁵ kahāpanarajatasuvaṇṇakamsapatthara-paripuram²⁶ pajjotamānanidhiniketam pahutadhanadhamānavithūpakaraṇam²⁷ paripuṇṇakosakotṭhāgāram bahuvaṇṇapānam²⁸ bahuvidhahajjabhojjaleyyapeyyasāyaṇīyya²⁹ Uttarakurusamkāsam³⁰ sampannasassam ālakamandā³¹ viya devā-puram |

Various readings of No. 97: 1) °kathī, 2) pañho, 3) kaṇṇasukhā, 4) °gāṭhā, 5) paṇidhāya, 6) mānasam, 7) nipuṇe, 8) °ṭhānavidhālane, 9) yonam, *corr.* yonakānam, 10) bhitam ramaṇīyyam (*corr.* °yya°) bhumi°, 11) °vaṇarāmaṇeyyakam, 12) °paccatthika°, 13) anuppilītam, 14) °vicitrādalham, 15) °kotṭhakam, 16) °vithivaccara°, 17) °samūpas°, 18) bhavanasatasahassa°, 19) pantis°, 20) °suddam, 21) °samaṇabrāhmaṇasabbhājanasaṃghātitaṃ, 22) °vatthāpanasampannam, 23) °bahuvidhapuppha°, 24) °nīyabahuratana°, 25) °simghāravāṇija°, 26) °paripūram, 27) pahūtadhanadhamānavithūpakaraṇam, 28) bahvannapānam, 29) °sāyaṇīyam, 30) °samkhāsam, 31) ālak°.

98.

Burmese MS., see Catal. of Burmese MSS., No. 3457.

Kalyāṇī kyon cā. Pāli and Burmese. For the history and contents of this work see the Burmese Catalogue.

The Pāli introduction runs thus: *namo, etc.*

nāthaṃ natvāna nāthassa kassaṃ sāsana-
 vuddhiyā Kalyāṇisimāy' uppattibhūtapāṭhassa nissayaṃ |
 Dhammacetyābhidhānena Rāmādhīpatināminā
 raññā Rāmañadese hi Kalyāṇināmikaṃ simaṃ |
 ācariye sammanetvā tāya uppattikāraṇaṃ
 nātum sīlāpattakesu ¹ thapitaṃ likkhiya 'kkharaṃ |
 tato pi nihato gandho aparācariyehi so ² |
 na uggaḷitakkharattā ³ sudujjānattato mayā
 sodhetum nussahattā pi thapito cīrassaṃ 'dhunā |
 paramparagottāvāsanābhiniḷkhaṇagāminā
 nātakupāsakeneva tumhādisehy adipane |
 gandhasāravijjantehi satti satti ⁴ sujānitum
 pacchimājanatā kivaṃ ityādinābhiyāceto |
 sāsanaśāstropakāraṇāya Mammabhāṣāya jānitum
 visodhetvā yathāsattim racissaṃ tassa nissayaṃ |
 yuttāyuttam vicintetvā ayuttam taṃ susodhiya
 yuttam tthānaṃ dhārayantu mānadosavivajjitā |

99.

Burmese MS., see Catal. of the Burmese MSS., No. 3421.

The *Dhammasat* (Manusāradhammasattha), Pāli with Burmese paraphrase. An accurate account of this code has been given by Sangermano (Descr. of the Burmese Empire, pp. 172-221).

This Nissaya begins: ⁵ *namo, etc.*

Manumanosāraṃ vande dasabbalam amaṇḍite (āmaṇ-
 dīte, B.)
 paṭhavīyā paṭicchanne vassantaṃ 'malakaṃ viyaṃ (ama-
 lakaṃ viya passantaṃ, B.) |
 lokiyuttarasaddhammaṃ Nerucakkavalādikam
 dhammañ cassa supūjeyyaṃ puñ(ñ)akhettaṃ gaṇaṃ api |
 Manusāradhammasatt(h)aṃ kālantarena sabbaso
 paramparalikkhitaṃ pamādasahitaṃ yato |

¹ ² ³ ⁴ ⁵

¹ ² ³ ⁴ ⁵

⁵ I design by B. the readings of the text repeated together with the Burmese version.

tasmâ atthañ ca tandi¹yaṃ (tandīyañ ca, B.) visodhento
 maham dāni
 akkhadassānam atthāya bālānaṃ suṭhu dīpissam |
 karuṇāya 'ssa codite buddhesi 'nena bhātunā
 sagāravam 'bhiyācito porāṇakam matam niya (matam
 andhiya, B.) |

The text then begins after this preface :

sajjanāsajjanāsevam narānarābhivuddhikam
 pāraṅgam 'pāraṅgam netam viram viram 'bhivandiya |
 dhammasattam vicāremi vicittanayamaṇḍitam
 bahusattakalokānam catvāgativimuccitam |

100.

Another very incorrect copy of the same work, see Catal. of the Burmese MSS., No. 3454.

101.

Burmese MS., see Catal. of the Burmese MSS., No. 3439.
 The *Dhammasat*, Pāli text with another Burmese version.

102.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 1.
 The *Lokanitti*, collection of rules and proverbs for life and society ; Pāli and Burmese. Begins :

lokanidhi pavakkhāmi nānāsattasamuddhitam
 māgateneva saṅkhepam vanditvā ratanattayam |

103.

Burmese MS., see Catalogue of Burmese MSS., No. 3448, 2.
 The *Rājanitti*, similar collection of rules for royal government ; Pāli and Burmese. Begins :

saddhā bhavantu jinasakkā varābhivuddhiyo |
 rājanītisattham rañño dhammatthasukhasāadhanam
 vuccate buddhivuddhattham pararatthavimaddane |

104.

23 leaves ; the first 22 leaves are signed with the Burmese letters pa—phau ; the last leaf, which, like the preceding one,

is much damaged, has lost its signature. 9 lines. Burmese writing.

Fragment of the *Visuddhimagga*. The outside leaves at the beginning and the end contain the signature *ekâdasavagga*, but neither beginning nor end are coincident with any division of the work.

The fragment begins: *lātu-(ku ?)salam kammaṃ avisesena samuddayasaccan ti saccavibhaṅge vuttam | tasmā avijjāpaccayā saṅkharā ti avijjāsayasasaṅkharam dutiyasaccappabhavam etc.*

105.

Third and fourth part of the MS. No. 18; see also Catalogue of the Burmese MSS., No. 3442.

1. Fol. ka—khe (the letter khû is put twice); 20 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhā*, metrical work about the duties of the priesthood. Begins: *namo etc.*

âdito upasampannasikkhitabbam samâtikam
Khuddasikkham pavakkhâmi vanditvâ ratanattḥayam |
 pārâjikâ ca cattâro garukâ nava cīvaram
 rajanâni ca patto ca tâlakâ (thâlakâ, the Nissaya) ca pavâ-
 vaṇâ |
 kâlîkâ ca paṭiggaho mamsesu ca akappiyam
 nisaggiyâni pâcitti samaṇatappâ ca bhûmiyo (samakap-
 piya bhummiyo ca, the Nissaya) | *etc.*

The end, containing the author's name, runs thus:

mahato kittisaddassa yassa lokavicârino
 parissamo na sambhoti mâtulasseva niccayo (niccaso the
 MS. of the Nissaya) |
 tena *Dhammasirikena* Tambapaṇṇiyaketunâ
 therena rajitâ dhammavinayaññupasaṃsitâ |
 etthâvatâ 'yam niṭṭhânam *Khuddasikkhâ* upâkatâ
 pañcamattehi gâthânam satehi parimâṇato ti |

2. Fol. ka—ṭam; 131 leaves; 8 lines. Sakk. 1190.

The *Khuddasikkhâ*, text with single explanatory remarks in Pâli and a Burmese Nissaya. The introduction makes it

highly probable that the author of this Nissaya is identical with that of the Vibhaṅganissaya (see No. 47). He says:

viñātu 'ttho hi sakkā *naṃ* sante pi pubbanissaye
sukhena mandamañenahi bhikkhunā 'haṃ bhiyācito |
racissa *Pañāmañjūnā* sikkhākāmena nissayaṃ
nātisaṅkhepavittthāraṃ navam pītivivaḍḍhanam |

The subscription containing this author's name shows that he is the same who composed the Burmese version of the Atṭhasālinī (No. 45). I give the complete text as far as in No. 45.

Kusannāmassa nagrassa purattimapadesake
sāsanāruḷabhūtassa aḍḍhayanapamāṇake |
Nerāntivhayagāmassa pacchimam isanissite
uttarasmi disābhāge thāne pañcadhanusake |
gamanāgamaṇasampanna *Maṇiratananāmake*
alaye puṇanippatte santāsane tibhummiḃe |
bahuggahaṇavācakena atigambhiyabuddhinā
ādimh' ānisasaddena (*sic, ariyasaddena* the repetition
with the Burmese version) *Alaṅkāro* tināminā |
mahātherena yuttana *na* āhāpetvāna sabbaso
sāvakanam vācanaṃ ca antarā antarakkhaḃe |
sampaso dvīsaḃassaṃ ca dvīsatam jinasāsane
tesathivavassa(*vessa P*)katato (*vassaganato*, the repetition)
racito nissaro sayam |
navabhū Khuddhasikkhāya muṇisāsanabuddhiyā |

106.

Third part of the MS. No. 19; see also Catalogue of the Burmese MSS., No. 3524. 61 leaves, signed with the Burmese letters gho—jho. 8 lines. Second part (*tvai*) of another copy of the preceding work. The whole copy was probably composed of three parts.

107.

Burmese MS., see Catalogue of Burmese MSS., No. 3498. Sakk. 1127=A.D. 1766.

Pañcaṣi atṭhaṣi achum aprat, a moral work chiefly about the duties of householders. Pāli, with a Burmese version or paraphrase. An accurate account of the contents is given in the Burmese Catalogue, l.l.

The work begins: *namo etc.*

jita^{jeyya}ṃ varam^{am} buddham^{am} tilokaggavināyakam^{am}
 natvā^ā gāhipaṭipadam^{am} vakkh' uddhari tato tato |
 atthānattham^{am} manati jānātīti manusso | gahaṭṭhasīlam^{am}
 nāma pañcaṅgasīlam^{am} aṭhaṅgasīlam^{am} dasaṅgasīlaṇ^{am} ca terasa
 dhūtaṅgesu ekāsanikaṅgapattapīṇḍikaṅgavasena dve dhū-
 taṅgāni ca | imāni sīlāni gahaṭṭhānam^{am} vattanti.

108.

151 leaves, the first 150 signed with the Sinhalese letters ka—ñri (the same leaf has the two signatures ke and kai), the last leaf containing an index to the whole work. 8–9 lines; Sinhalese writing.

The *Sārasaṅgaha*. Begins: *namo etc.*

mahākāruṇikam^{am} nātham^{am} dhamman tena sudesitam^{am}
 natvāna ariyasamghaṇ^{am} ca dakkhiṇeyyam^{am} niraṅgaṇam^{am} |
 dassayissam^{am} samāsenā pavaram^{am} Sārasaṅgaham^{am}
 samāharitvā vividham^{am} nayam^{am} sotasukhāvahan ti |

Conclusion :

Dakkhiṇārāmapatino Pīṭakattayadhārino
Buddhappiṇḍavayatherassa yo sissān' antimo yati |
 tena *Siddhatthanāmena* dhīmatā suciyuttinā
 therena likhito eso vicitto Sārasaṅgaho |

The work is a short encyclopædia of Buddhist theology and cosmology. It is divided into the following chapters: buddhānam abhinīhāra^{am}kathā (ends f. kī)—tathāgatassa acchariyakathā (f. kām')—pañca^{am}antaradhānakathā (f. khu')—munino cakkavattino ca cetiyakathā (f. khū')—sammajjaniyāphala^{am}saṅgahanayo (f. khri')—dhamme acchariyakathā (f. kho')—saṅghe acchariyakathā (f. gū')—niddāvibhāvanam^{am} (f. gri')—supinavibhāvanam^{am} (f. gli')—ratanad^{am}vayasanta^{am}kapari^{am}vattanakathā (f. gli')—sara^{am}ṇagama^{am}nassa bhedasaṅgahanayo (f. ge')—sīlānam^{am} pabheda^{am}saṅgahanayo (f. ghi)—kamma^{am}ṭṭhā^{am}nasaṅgahanayo (f. gho)—nibbānassa vibhāvanam^{am} (f. ghau)—ratanattaye agāra^{am}vavibhāvanakathā (f. ghau')—jana^{am}kādi^{am}kamma^{am}ṭṭhā^{am}nasaṅgahanayo (f. ñu)—ānanta^{am}riyakamma^{am}vibhā^{am}vanam^{am} (f. ñri')—micchā^{am}di^{am}ṭṭhivibhāvanam^{am} (f. ñli')—ariyū^{am}pavā^{am}davibhāvananayo (f. ñli')—kuha^{am}kādīnaṇ^{am} ca katha^{am}saṅgahanayo

(f. ne')—maccherakathâ (f. nai')—tividhaggivibhâvanakathâ (f. nām')—dânâdipuññasāṅgahanayo (f. cū)—sattānaṃ āhāra-bhedanayasaṅgaho (f. cli')—yonivibhāvananayasaṅgaho (f. cha)—pumitthiparivattanakathâ (f. chi)—yuvatīnaṃ sarūpa-vibhāvanaṃ (f. chu)—paṇḍakānaṃ vibhāvanaṃ (f. chu')—nāgānaṃ vibhāvanakathâ (f. chri)—supaṇṇānaṃ vibhāvanakathâ (f. chri')—petānaṃ vibhāvanaṃ (f. chli)—asurānaṃ vibhāvanaṃ (f. chli)—devatānaṃ vibhāvanaṃ (f. chli')—mahiyaḍḍhanakathâ (f. che')—mahicalanakathâ (f. chau')—vutthivātādīnaṃ sāṅgahanayo (f. ja)—pakiṇṇakakathâ (f. je')—iddhividhādīsāṅgahanayo (f. jhu')—lokaśaṇṭhānakathâ (f. ñri').

109 (Turnour Collection).

73 leaves, signed with the Sinhalese letters ka—ñrī (the first leaf containing an index of the chapters has no signature); 10–9 lines; Sinhalese writing.

The *Lokadīpasāra*. A collection of chapters on different subjects arranged according to a cosmological schema. The introduction begins:

setṭhaṃ setṭhadadaṃ buddhaṃ loke lokaggaṇāyakaṃ lokabandhaṃ mahāviraṃ lokanāthaṃ namāmi 'haṃ.

Subscription: Siriratanapurābhiddhāne uttamanagare setakuñjarādhipatibhūtaṃ mahārañño mātubhūtaṃ Susaddhāya mahādeviyā kārīte ti | punapaṭalachādite soṇṇamayamahāvihāre vasantena sīlācārādisampannena Tipiṭakapariyattidharena saddhābuddhiviriyaapatimaṇḍitena Sihalādīpe arañña-vāsīnaṃ pasatthamahātherānaṃ vamsālaṅkārabhūtena Medhamkaramahātherākkhyappatitena *Samgharaññā* karato 'yaṃ Lokappadīpakasāro ti | — Lokappadīpakasārapakaraṇaṃ *Mahāsamgharājena Dayarājassa* garuṇā racitaṃ samattaṃ ti.

The chapters, as given in the index, are:

I. saṅkhāralokaniddeso. II. nirayagatiniddeso. III. pe-tagatiniddeso (comprehends: sāmāññādukkhavaṇṇanā—tirokuḍḍasuttaṃ—mahādevavatthū—pāsānapetavatthū—pāsānatthambhapetavatthū—kasipetavatthū—addhatandulapetav.—patākapa.). IV. tiracchānagatiniddeso. V. manussagatiniddeso¹ (comprehends: thūpārabbhakathā—thūpakara-

¹ This chapter contains almost entirely extracts from the Mahāvamsa. The story of the Māgadhā kings and the former kings of Ceylon is given very shortly; the account of Duṭṭhagāmanī's works is almost identical with the Mahāvamsa.

nakathâ — mahâdhâtunidhânakathâ — Abhayaduttthagâmanirañño Tusitadevalokagamanam — Asokamâliniyâ uppattikathâ — Sâkirâjakumârassa uppattikathâ — bhatikammakaraṇakathâ). VI. sattalokaniddeso (comprehends: atthakkhaṇaparidīpanakathâ — kâmvacaradevānam uppattikathâ). VII. okâsalokaniddeso. VIII. paṇṇakanayasâraniddeso.

110.

Burmese MS., see Catal. of the Burmese MSS., No. 3495, 1.

Ratanamâlâ che kyam, a medical work; Pâli text with Burmese Nissaya. The MS. is very incorrect. The Pâli introduction begins:¹ namo tassa *etc.*

sampannâ puṇṇāmitaṃ piyajarakhilajanaṃ (piyadh° B.)
buddha(m) trelokasāraṇaṃ ārabbhā 'dha pranamyam
(idha atthayojanaṃ B.) |
jararogā yadi bhavā tato nikkhitum
ratanamâlācariyo osathā (°tham B.) gāyāgāyati |

111 (Turnour Collection).

Miscellaneous Pâli and Sinhalese MS., written in Sinhalese characters. I here omit the parts which are merely Sinhalese.

No. 2. 3 leaves (ka—ki); 8–7 lines. The last page contains the title: Asgiri Wihāre Indavallugoda Unnānsē wisin amutuwen tanāpu asṭakayayi. 8 verses in honour of “Jorjji Tarṇṇaru” (George Turnour); Pâli with Sinhalese version.

No. 3. 4 leaves (ka—kî); 7–8 lines. Similar 8 verses, Pâli with Sinhalese version.

No. 5. 1 leaf; 8 lines (only the first page is written). 8 verses in honour of Buddha.

No. 6. 2 leaves (ka—kâ); 8 lines. Title: Asgiri Wihāre Miyanamade Unnānsē wisin amutuwen tanāpu asṭakayayi. Contents similar to No. 2.

No. 7. 4 leaves without signature; 7–8 lines. 7 verses in honour of Buddha, Pâli with Sinhalese version.

No. 9. 5 leaves (kha—khu); 7–9 lines. Beginning of the *Mahāparinibbānasutta*, Pâli text with Sinhalese version. The

¹ The readings marked with the letter B. are those of the text as repeated in sections in the Burmese version.

text ends with the words : *Vajjīṇaṃ pāṭikaṃkhā no parihānī ti* (end of p. 3 in Childers's edition).

No. 10. 1 leaf containing 3 verses in honour of Turnour.

No. 11. 1 leaf containing statements about the bringing over of the Bodhi-tree from India to Ceylon.

No. 12. Another leaf treating of the same subject.

No. 13. One leaf containing Pāli and Sinhalese notes on the words *saddhammaṃ antaradhāpentī*.

No. 15. One leaf containing an extract from the *Āṅguttaraṭṭhakathā* (*dukanipāṭavaṇṇanā*) about the places where Buddha sojourned during the rainy season.

No. 17. 4 leaves ; 8-7 lines. 8 verses in honour of Turnour, Pāli with Sinhalese version.

No. 18. 10 leaves, signed with the Sinhalese letters *gu—gau* ; 7-8 lines.

Beginning of an account of six hair relics of Buddha given by him to six Theras ; the little treatise is called in the introductory stanza *Thūpavaṃsa*. Begins : *namo etc.*

buddhañ ca dhammañ ca gaṇaṃ namitvā aggaṃ visuddhaṃ janapumūkhettaṃ
chakesadhātūnañ ca *Thūpavaṃsaṃ* vakkhāṃ' aham sāsana-
navaddhanāya |

ekasmiṃ kira samaye ambhakaṃ bhagavā Rājagahe viharatī
Veḷuvane Kalandakanivāpe tatrāpi kho bhagavā catunnaṃ
parisānaṃ dhammaṃ desesi ādikalyāṇaṃ majjhe kalyāṇaṃ
pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ kevalaparipunṇaṃ.
tena kho pana samayena Anuruddho Sobhito Padumuttaro
Guṇasāgaro Nānapaṇḍito Revato ti cha khīṇāsavā eka-
cchanda hutvā yena bhagavā ten' upasaṃkamimsu *etc.*

The fragment ends : *Revatattherassa hatthato anūpamaṃ
kesadhātuṃ sampaticchitvā gandhodakanūnāpetvā suvaṇṇa-
rajatamayehi pupphehi dīpehi ca dhātu khamāpetvā caṅgo-
take ṭhapesuṃ taṃ khaṇaṃ nēva hetthāvuttappakārāni paṭha-
vikampanādīni acchariyāni pāturaheṣuṃ dasa sahassa ca.*



~~Ch~~
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